

HISTORY OF
ABINGTON PRESBYTERIAN CHURCH
ABINGTON, PA.

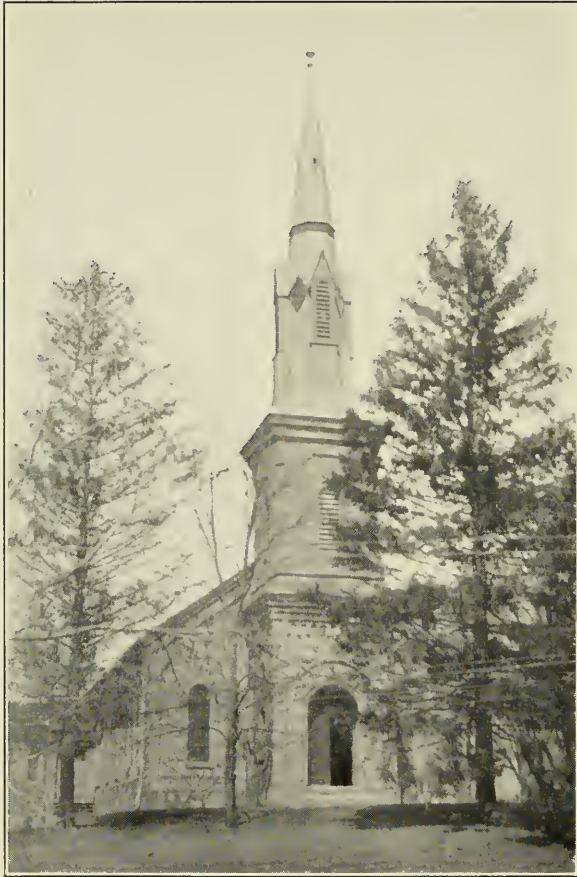
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History of Abington
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ABINGTON PRESBYTERIAN CHURCH



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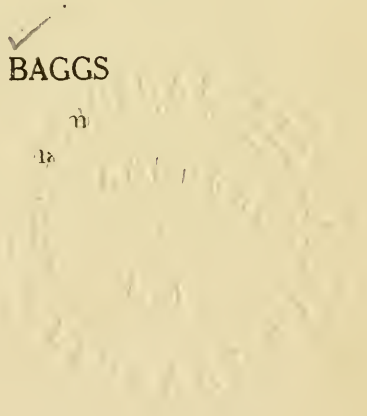
PRESBYTERIAN CHURCH

ABINGTON, PA.



COMPILED BY

CAPTAIN NICHOLAS BAGGS



With preface and last ten years of history by the present pastor

1914

1914
Robinson Publishing Company
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PREFACE.

THE present generation seem to be more interested in what is going to happen to-morrow than in what happened yesterday. To many the past is a closed book. Their motto is "Forgetting those things which are behind." There is something very encouraging for ourselves in the determination not to limit the possibilities of the future by the attainments of the past. Like St. Paul we must ever press toward the higher mark. And past gains are not to be the measure of future growth and usefulness. But the continuity of life cannot be divided at any point to suit our pleasure; we cannot fold up the past, wrap it carefully and lay it aside to be forgotten, as no longer a part of us. We would not if we could, nor could we if we would. There is a thread of loving association and memory that binds the past to the present in such a way that it cannot be broken. All that we have and are in the present has come to us out of the days that have gone. To some of us come tender messages from the "touch of a hand that has vanished, and the sound of a voice that is still." There have been dark days which still leave their lengthening shadows upon us, but there are dear and ever bright faces that shine out upon us from the shadows, and there is the echo of loving voices, long silent, sounding in our hearts, never to die away. When we go across the way to our old cemetery, where pastors, elders and beloved ancestors of nearly 200 years ago lie buried, these graves seem to say to us "Our earthly day has passed, the present is yours, make the most of it." But before we go on to what we

may become, it will be wise to listen to other messages from those engraved stones, to catch notes of warning and good cheer and inspiration from the wider and deeper experience of those who have traveled on before, who have fought the good fight and kept the faith. They tell us that great lives can be lived again, great ideals advanced and great deeds repeated.

And so with that spirit of reverence for the past, which links generation to generation, and practically makes the race one, Abington church has prepared this volume for the present generation and those who are to follow. For we believe that the history of Abington church, rich in its memories of noble characters and momentous events, is an asset worthy of the most careful preservation as a guide and index for the future.

This book is not given to the public as an original narrative by one writer, but the compiler, Captain Nicholas Baggs, has devoted his time with untiring energy to gathering the facts herein contained from all sources available. It was about ten years ago that the Historical Society of Abington church was formed for the purpose of collecting material that could be shaped into a memorial volume by the time the church celebrated its 200th anniversary. We have heard many persons say they hoped their lives would be spared until this occasion. And now in this year 1914 the time has arrived. Two completed centuries of continuous life and activity is no short period of history for a church here in America. It spans almost half the time that has elapsed since America's discovery. In point of age, our church stands third in the state of Pennsylvania. In view of this long and noble record of our beloved church we, therefore, deem it wise to present to the present members and all who are interested this memorial volume, and which, if it serves no other purpose, we hope will be a guide as well as an inspiration in future celebrations of a longer period.

James W. Williams.

CIRCULAR LETTER

v

"THE HISTORICAL SOCIETY OF ABINGTON
PRESBYTERIAN CHURCH."

In 1914 the Abington Presbyterian Church will celebrate two centuries of completed history.

In order that this occasion may be suitably honored, the Congregation, at its annual meeting on April 2, 1903, authorized a committee of three to make preparations for the event by the following Preambles and Resolutions:

Whereas, The Abington Presbyterian Church is now nearing the Two Hundredth Anniversary of its existence, and during its history it has had many persons connected with it;

And Whereas, Believing that the Records of the Church would show such a membership as would prove of incalculable interest to their descendants, that a Memorial Volume, properly prepared, would command a large sale, therefore

Resolved, That a Committee be appointed by the Session to examine the Records and prepare such a Memorial, and the funds arising from the sale be added to the Endowment Fund.

Resolved, That said Committee make an Annual Report to the Congregational Meeting. Any expense connected with this work shall be collected by the Committee by private subscriptions—no expense being incurred by the Church.

Extract from the Minutes.

J. M. COLTON, *Secretary*.

Abington, Pa., Oct. 18, 1903.

At a meeting of Session held this morning, action was taken on the resolution adopted at the annual meeting of the congregation of the Abington Presbyterian Church, held April 2nd, 1903, instructing the Session to appoint a committee to prepare a sketch of the Church to

be presented at the 200th anniversary of the Church, to be held in the year 1914.

Elder John C. Hunter proposed the names of the following members of the Church, to be known hereafter as the "Historical Committee," with full power to act: Mr. Nicholas Baggs, Mr. Frank K. Fenton and Mr. George Hamel, Jr. On motion they were unanimously elected and the Clerk instructed to notify the Committee through its Chairman, Mr. Baggs.

ROBERTS STEVENSON,

Clerk of Session.

The Committee met and organized November 8th, 1903.

NICHOLAS BAGGS, *Chairman.*

FRANK K. FENTON, *Treasurer.*

GEORGE HAMEL, JR., *Secretary.*

The Committee, in forecasting the work to be done, recognize the importance of submitting something that will be acceptable to every one that is at all interested in Abington Church. This will appeal to everyone whose ancestors were associated in any way with the life of the church or whose remains lie buried in the old church-yard.

It is proposed by the Committee that the Memorial Volume should contain the name and a short history of everyone who was at any time a communicant member or attendant at worship there, and of every child that was baptised or attended Sunday School.

The Committee, feeling the need of the co-operation of everybody that could be interested in the work, made their report to the Congregational meeting April 7th, 1904, and asked for authority to form a Historical Society. This was given in the following:

Resolved, That the Historical Committee be empowered to form "The Historical Society of Abington Presbyterian Church," for the purpose of aiding the Historical

Committee in the collection of material for such history, and by the contribution of dues for annual and life membership and donations—to raise the necessary means for their expenses.

Adopted at Annual Meeting, April 7th, 1904.

J. M. COLTON, *Secretary*.

Armed with this authority the Committee in this communication desire to present themselves intelligently before every possible person to be interested, and ask your co-operation and help.

First—In furnishing such information as you can about yourself and any one of your ancestors, or anyone that ever attended the Church.

Second—To become a member of the Historical Society and contribute \$1.00 per year as annual dues, or become a life member by paying \$10.00.

A copy of the following letter was sent to each of the former Pastors then living, enclosing a copy of the foregoing for their information:

Abington, Pa., June 1, 1904.

The enclosed proposed Circular is forwarded for your information, and, in connection with it, I ask for any suggestion that may come to your mind, that will make the work more interesting. Specially do we desire to have from you such a letter of reminiscence of your connection with the Church as you may see fit to make. It is proposed to have the circular printed and sent to every interested person, and your letter will be inserted in this circular, and also in the Memorial Volume.

Awaiting your very much desired reply,

Yours truly,

NICHOLAS BAGGS, *Chairman*.

The following replies were received:

CIRCULAR LETTER

PARK STREET CHURCH.

Boston, Mass., September 10, 1904.

Captain Nicholas Baggs,

and others of Abington Presbyterian Church:

It is most welcome news that you are soon to celebrate the 200th anniversary of the beloved old church.

The love I have for that church is not the least less than when I was serving those five and one-half years of my pastorate. I could talk long, and would have to do so to relate things that occurred in those busy years. The story of how we came to get the new building (I secured every cent of the subscription for building), and how happy the people were when it was done, makes a good story. But Abington is larger than any one worker of the many who have wrought for Christ in its 200 years of existence. All that you will doubtless set forth when your Anniversary Day comes round. There will be none gladder to share in the services of that occasion than

Yours fraternally,

JNO. LINDSAY WITHROW.

Dr. S. T. Lowrie,
No. 1827 Pine Street,
Philadelphia.

June 3, '04.

My Dear Capt. Baggs:

I reinclose to you the circular received this morning with your letter, having carefully read it. I think you may find further use for it, and I am afraid I may lose track of it if I try to file it. The institution of *The Hist. Soc'y of Abington Presb. Church* interests me very much, and I wish it lasting existence and success. It will give me much satisfaction to be enrolled as an Honorary Member, in the company of Dr. Withrow and others.

I must, of course, try to meet the expectations expressed by your request in the letter enclosing the Circular, viz., for a letter of reminiscences of my connection

with the church. Since you intimate a purpose of using the letter I may write as part of an intended reproduction of the Circular in print, I infer that the letter ought to be brief. I would infer the same from the fact that you desire to have such a letter soon, because you must desire to send out your circular as soon as possible.

Yours truly,

SAM'L T. LOWRIE.

Easton, Pa., September 5, 1904.

My Dear Capt. Baggs:

I cannot too heartily express appreciation of the resolve to suitably commemorate the approaching 200th anniversary of dear old Abington church. The appointment of an Historical Committee to promote the project, and collect material for a Memorial Volume, is wise and practical. In its furtherance, my assistance may be commanded to any extent. I cannot but believe that a large and enthusiastic constituency will uphold and make successful your scheme, and so perpetuate many blessed memories—and preserve for future generations facts of utmost interest and value.

Thank the congregation for making me, as an ex-Pastor, an honorary member of the Historical Society which is expected to co-operate with your Committee.

But I greatly prefer to be found "in the ranks"—and will claim the privilege of bearing my share of the expense.

Yours sincerely,

LEIGHTON W. ECKARD.

53 Church St., Montclair, N. J., June 15, '04.

Mr. Nicholas Baggs,

Abington, Pa.

My Dear Mr. Baggs:

Please pardon the delay in answering your letter. First of all, let me congratulate old Abington on the near

approach of its 200th anniversary. The church has not simply existed—it has lived, nobly and well. I am glad to hear that this occasion will be observed in such a befitting manner. Surely all who have had the privilege of being connected with the church will hail the memorial volume with delight. First impressions, it is said, are lasting. It was at Abington that I was ordained to the Gospel ministry. It was there, too, where I began my ministerial career. In my two years and a half pastorate, I gained impressions which have been of great value to me since. To a minister, the first pastorate has many tender memories. These memories, to me, are still fragrant. May many more years of usefulness be added to the history of the grand old church.

Sincerely yours,

LLEWELLYN S. FULMER.

Georgetown, Del., September 20, 1904.

Mr. Nicholas Baggs,

Chairman of the Historical Committee of Abington church.

My Dear Friend: The careful collection of the data concerning Abington church, and the compilation of a trustworthy history, is an important undertaking. Important, not because, like the neighboring Pennypack church, Abington has closed its historic career, but because the past may well be expected to serve as the foundations of a great work hereafter in the beautiful environs of Philadelphia. The chapters of the church's past are bright with the record of exceptional piety, diligent enterprise and benevolent devotion; and we fondly believe that after the trials and testings of the transition from a country to a suburban church are over, there will come an era of strength and influence, in which the good seed of the past will bear abundant harvest in the character, conduct and influence, of an enlarged membership.

Called to the pastorate in June of 1895, it was my

privilege to share with the people of Abington church in the loss of their church building by fire, October, 1895, and also in the labours of its successful reconstruction and complete equipment, free from debt. The courage and devotion of the diminished membership in that trying ordeal seems greater the farther one gets from the stress of their straitened circumstances.

With best wishes for the success of your work,

Faternally,

JOHN R. HENDERSON.

Philadelphia, August 23d, 1904.

The two hundredth anniversary of the Abington Presbyterian Church brings to mind "Cheerful yesterdays and bright tomorrows." I do not wonder that the pioneers of two centuries ago chose this steppe-crowned hill as a suitable place to be set apart for the service of God. Like the Tabernacle of old, this temple of worship stands with its doorway facing the rising sun; one of the high places of the land. To this place of worship have come generation after generation of interested and devoted worshippers who, by their labors of love and lives of faith, have "Pointed to higher worlds and led the way." What advancement in civil, social and religious life has been witnessed since the first band of worshippers assembled in Abington! A whole generation lived and wrought, and passed from the scene of action before the declaration of Independence was penned; no doubt, they did their part in sowing the seed of Presbyterianism that made Pennsylvania the keystone of the thirteen colonies.

In the onward march of world-wide mission work, that has been such a marked feature of the Christian Church of this last century, this congregation has stood in the front rank, and has made its influence felt, through the victories of the Cross, to the farthest ends of the earth.

To its members it can be truly said "The lines have fallen to you in pleasant places and your heritage is a goodly one." May the inspiration of two centuries of faith and achievement lead to still nobler service.

Yours most cordially,

W. SCOTT NEVIN.

CHAPTER I.

THE FIRST RECORDS OF ABINGTON CHURCH.

The beginning of Abington Presbyterian church is shown in the following extract from the records:

“In the Township of Abington, year 1711, we whose names are underwritten have engaged ourselves to be Ye Lord’s, and do hereby engage ourselves to Ye Lord and to one another to unite in a Church-State according to rule God gave in his word to direct his church in all the duty required toward God, ourselves and toward all men. The Lord please to aid and direct us:

Malachi Jones (Pastor)	Benjamin Jones (Elder)
Abednego Thomas, (Elder)	James Abraham,
James Groom,	James Torrill,
David Williams,	Evan Morgan,
Edward Larence,	Joseph Charlesworth,
Gotwait Winekoop, ✓	Mathew Kinroy,
David Harry,	Robert Z. Taylor,
Dorick Crusson, ✓	Stoffel Van Sant, (Elder) ✓
William Blick,	Benjamin Armitage,
Malachi Jones, Jr.,	Joshua Jones,
William Watkin,	Mary Jones,
Ann Jones,	Martha Jones,
Mary Thomas,	Sarah Abraham,
Sarah Gunton,	Mary Thomas,
——— Williams,	Mary Larence,
——— Helsowik,	Martha Helsowik,
——— Lonington,	Catharine Harry,
Ann Charlesworth,	Mary Richard,
Elizabeth Jones,	Ann Hoffty,

Elizabeth Armitage,	Jane Jamison,
Margaret Ronnick,	Sara Ronnick,
George Ronnick,	James Erwin,
Joseph Breden, (Elder)	Benjamin Charlesworth,
Benjamin Southerd,	William Brittin,
Cornelius Winekoop,	Charles Halsee,
Nathaniel Brittin,	Francis Mackonie,
Archibald McClean,	James Lockert,
William Todd,	Margaret Broden,
Joana Broden,	Mary Broden,
Elizabeth Broden,	Catharine Jones,
Elizabeth Southerd,	Rachel Brittin,
Annetie Winekoop,	Lydia Watlers,
Mary Gilky,	Elizabeth Brittin,
Alice Todd,	Elizabeth Morgan,
Sara Duffield,	Martha Brittin."

70 in all.

Time and imperfect letter formation have rendered the records so obscure that these names have been secured with difficulty. Possibly there are some mistakes in the spelling.

The characteristics of the different people from which our community has grown is given by Rev. Dr. Thomas Murphy in his work known as "The Cradle of the Presbyterian Church."

"The first stage in God's providential plan of preparing an American Presbyterian church for America was the gathering together of the people who would form it. The character of these had a very great influence on what this church afterward became. There are specialties of Christian life and character in every religious association. No two of them are precisely alike in their tone of piety, modes of worship and manner of work, even when their principles and doctrines are the same. Then, all these are more or less influenced by the bias they at first

receive. The original characteristics which marked them are never utterly lost. Hence the great importance of ascertaining the first impulses which entered into their formation.

In our Presbytery there were three distinct elements which can be historically traced as having given it its character:”

* * * *

“The other Scotch-Irish element in the origin of our Presbytery was furnished by the immigration of Presbyterians from the North of Ireland into Philadelphia and its neighborhood. These immigrants brought with them their religion, their Church and their creed. They had suffered too much for their faith to allow it to be lost. Who they were is well described by Dr. McCosh in his Tercentenary speech: “The Irish Presbyterian Church is the oldest and fairest of the daughters of Scotland. The American Presbyterian Church will not forget that it is through the Irish Church she claims descent from that Church which is the mother of us all.”

* * * *

“Then the chief characteristics they imparted were soundness of doctrine, intelligence of faith and steadfastness to their convictions. These features they impressed so deeply that they have never been effaced. We claim them still, and rejoice with thankfulness that serious error has never been permitted to intrude to deface the glorious heritage with which we have been entrusted. Only once in the forty years of the writer’s connection with the body can he recall one word of heresy as coming from a preacher in all our bounds.

GERMAN CALVANISTIC ELEMENT.

The next ingredient which entered into the composition of our Presbytery came from the Palatinate of Germany, from Switzerland and from Holland. The name

which they claimed for themselves was that of German Calvinists. This ingredient has never received that distinct and emphatic recognition which it deserves. An important portion of our territory—namely, Germantown, Frankford and the surrounding country—was settled by this people.”

“The leading characteristics of these German preachers, as of the churches from which they came, were their ardor, their stability, their adherence from age to age to the established customs of their church-life. They were not liable to be carried about by every wind of doctrine or to be influenced by every novelty of practice. From them this feature of church-life has come down to us. With us there are no continual innovations, no aping of forms and ritualisms, no thirst for novelties. Our customs of church-life and the elements of our worship are stable. The good old ways we have learned from the Bible and the fathers, which have been established and which God has blessed, are to be found in all our churches.

THE NEW ENGLAND ELEMENT.

The third element which was after a time incorporated in the life of the Presbytery was that which came from New England.”

“These had imbibed the spirit of the Pilgrim Fathers, had been trained in the Shorter Catechism, and were amongst the most godly of men and women. They brought with them their active energy, their practical tact, their force and their enterprise, and they imparted these qualities to our whole body, as has been seen in the continued formation of new churches in our bounds in numbers far greater than most of us are accustomed to consider.

ENGLISH, WELSH AND QUAKERS.

Besides these three leading ingredients in the orig-

inal formation of our church-life, there were still others which were not so influential, but still were sufficiently important to require a distinct notice. They were all to be found amid our churches, and their influence may be traced even to the present time.”

* * * *

“In the land from which they came they had generally been connected with the Congregational or Independent church, and, finding our doctrinal system the same as that which they had at home, they had no difficulty in identifying themselves with us.”

* * * *

“The Welsh Calvinistic influence upon our religious life is the next which we are led to notice.”

* * * *

“These faithful people were driven by thousands from their homes by the most abominable and persistent persecution. Coming out from the midst of glorious revival scenes, with their hearts inflamed by love to Christ and his cause, they settled in large numbers in the territory of our Presbytery. Several townships on the east of the Schuylkill River were given to them and occupied by them. Welsh names are still found in our towns, such as North Wales, Gwynedd and Penllyn. Also, among the faithful men of our history who sprung from them were the Rev. David Evans, the Rev. Malachi Jones and the Rev. Dr. Samuel Davies. These men and others like them contributed to our religious character earnest Christian life, love of religious ordinances and strong attachment to the Bible and Bible doctrines.

The remaining element which mingled in our early history was that which came from the Quakers. In much of our territory our churches were surrounded by the families of influential Friends, and, as was natural, numbers of them from time to time became interested in our system, and finally embraced it, and were found among our

most faithful members. There has been a movement of this kind much more extensive than is imagined. The spirit of that people, so quiet and undemonstrative, has prevented much display. We could name eloquent preachers who have entered our ranks from that source. In a quiet manner, have private members recruited our numbers by uniting with our churches. In most of our congregations are to be found those descended from old families of Friends who have become earnest and intelligent workers with us—who have given all their old family influence to the upbuilding of our cause. The characteristic of this element of our communion is unostentatious but deep and true piety. On this very account their coming to us has been little displayed or even noticed. It has not been paraded, though going on steadily, constantly and influentially.

This element also has imparted its own feature to the life of our churches. That life has been eminently unostentatious and quiet, though very deep. There has been little display, and yet there has been progress. We have not crowded the daily papers with our affairs. Perhaps we have not aroused as much attention and sympathy as we should have done in order to accomplish the utmost that we might.”

THE OFFSPRING OF THE PERSECUTED.

“With all truthfulness may it be said that the Presbytery was originally made up of the descendants of those who had suffered—suffered sorely, thousands of them even dying for the truth as it is in Christ Jesus—in other lands. We have not been mindful of this and nerved by it, as undoubtedly we should have been. Only when the facts are gathered together into one group and contemplated in the mass can it be even proximately appreciated. It has been seen that the leading germs from which our strength has grown were all derived from im-

migration. But who and what were these immigrants? In every case they were either themselves fugitives from persecution or the descendants of those who had suffered in the fires. When we look at any special immigration which entered into our upbuilding, we find that, without exception, it was occasioned by the persecutions that were raging in the land from which it came.

We may see this first in that chief ingredient which originally constituted our church—namely, the Scotch-Irish. Who were those steadfast and noble men who laid our foundations? They were the descendants of the men who under the persecutions of Charles II, were driven by Claverhouse and his remorseless dragoons out of Scotland into Ireland. The time of the coming of this first immigration was significant. The murderous persecution in Scotland ceased only in 1688, but seventeen years, be it observed, before the Presbytery was organized. What, again it may be asked, was the character of that persecution by which those faithful men were driven from their fatherland into Ireland? According to the testimony of Dr. Blaikie, “During the reigns of Charles II and James II, the cases of persecution were very numerous, and in innumerable cases most harrowing. It was reckoned that in twenty-eight years eighteen thousand persons were either banished or put to death.” Moreover, these victims of persecution, first driven from Scotland, thus becoming the Scotch-Irish, and then so many of them driven again to Pennsylvania, were the very flower of the land from which they came. The same excellent authority asserts: “It is very certain that between 1580 and 1688 the friends and upholders of the Covenants embraced nearly all of the most learned, devout and earnest ministers of the church of Scotland and many laymen in high places. The real lovers of the gospel were the Presbyterians, and the revivals of earnest religion were associated with them.” Dr. Blaikie adds: “The stand for freedom, civil and religious, made by these people was

of the noblest character, and conferred incalculable benefit upon both Church and State. Had they been crushed, ecclesiastical liberty would have perished within the Reformed churches."

As is well known, thousands of these Scotch Presbyterians fled from their remorseless persecutors to the North of Ireland. They settled there and changed the religious character of the country. But what soon befell them in Ireland? Persecution—persecution again under the Stuart, James II. That persecution arose to gigantic proportions at the siege of Derry in 1689, only sixteen years before the formation of the Presbytery. In that siege the extremes of famine and pestilence and death itself were endured. Another terrible scene of that persecution was at the battle of the Boyne in 1690, only fifteen years before the formation of the Presbytery. Then six or seven hundred of the noble defenders of our faith—among them the Rev. George Walker, who so gallantly led at Londonderry—were slaughtered by the forces of James, though that cruel monarch was at last utterly routed by his own son-in-law, William III.

Could it be otherwise than that the descendants of those whose fathers had fallen at Bothwell Bridge, had endured the horrors of famine at the siege of Derry, or been slaughtered at the Boyne, or been plundered by Thurot at the sack of Carrickfergus, or been hanged by the minions of James would cling, as for their very souls, to the tenets for which their ancestors had suffered so much? Concerning the children of these suffering people the impressive words of Dr. John Hall are worthy of deep consideration: "These Scotch-Irish were staunch to the truth they had learned from their parents and their ministers, and especially from their Bible; and well it was burnt into them by the persecution they had experienced; it was wrought into their very nature; their minds were stored with it." The children and grandchildren of these sufferers were the leading men in the Presbytery

when first formed. From them came the Makemies and the Tennents and the Finleys and the Blairs of our earliest history. It was also the persecuted and their descendants who formed the great immigration into Pennsylvania after the sack of Carrickfergus in 1760.

A similar story of flight from bloody persecution must be told of the Dutch or German element so prominent in the founding of our Presbytery. Whence came our German fathers to this country and to this part of our State? The "Frankfort Company" which settled Germantown and all this region, was organized in Frankfort near the Rhine in the year 1682, only twenty-three years before the Presbytery was organized. The refugees whom it aided in reaching a safer land continued to come over even to the years of our formation.

What brought them here? We must go over to the other side of the ocean and enter the Palatinate, along the beautiful Rhine, to see. That Palatinate was horribly ravaged by the French in a crusade against the gospel in 1688, only seventeen years before the Presbytery. At that time the sufferings of the people whose children came here, were fearful. In an official document in the British archives we have this record: "About seven thousand of poor Protestants from the banks of the Rhine, driven from their habitations by the French, arrived in England, and were encamped at Blackheath and Camberwell; a brief was granted to collect alms for them. Five hundred families went under the protection of the Government to Ireland, and settled chiefly about Limerick, where Parliament granted them twenty-four thousand pounds for their support. Three thousand were sent to New York and Hudson's Bay, but not having been received kindly, they went to Pennsylvania, and, being there greatly encouraged by the Quakers, they invited over some thousands of German and Swiss Protestants who soon made this colony flourishing." It should be remembered that this is from an official document of the

British Government, and it tells beyond mistake of the persecutions which sent our German fathers here. These very men were the fathers and the grandfathers of those who formed some of our churches.

But the whole story is not yet told. In the suffering days of those German Protestants of the Palatinate they were aided by the brethern in Holland, who had themselves passed through even more ferocious persecutions a century before. When those heroic Hollanders saw their companions burnt at the stake or buried alive by the bloodthirsty Spaniard, the Duke of Alva, multitudes of them fled and found protection in the Palatinate under the humane shelter of "the houses under the cross." Then, when in turn the same sort of persecution was flaming in the Palatinate, the Dutch came forward to aid their friends in their distress. Among other things they sent their ministers to preach to them and comfort them in their flight. These ministers or missionaries followed with their ministrations of kindness even to foreign lands. This explains, what we otherwise could not understand, why so many of the early ministers of our German ancestors were sent hither by the Classis of Amsterdam.

A similar history of suffering for the cause of Christ is connected with the New England ingredient which entered into the original formation of the Presbytery. It is well known that the ancestors of these devoted men were the Puritans who had fled from place to place that they might find some spot where they could be free from wrong, oppression and suffering in their worship of God, and found it only when they reached the then barbarous shores of this New World. They too had been suffering fugitives from the persecution of the Stuarts. And when at length they settled here in Pennsylvania they brought with them the spirit of stern endurance for the cause of Christ. They too had been purified in the fires. They were clinging with a death-grasp to their bloodbought faith.

Still was it the same old story of escape from the wrongs, the fury and the remorseless persecutions of the enemies of Christ and his gospel that brought into our territory the faithful calvanists of Wales. The glorious revival of that land under Howell Harris and his friends, which changed the whole moral aspect of Wales, prevailed from 1736 onward until a most ardent piety filled the country. Very soon the usual result followed, and those blessed men were persecuted without shame, without remorse, and apparently without one feeling of humanity. They were mobbed; they were driven into dog-kennels; they were shut up in dark, loathsome prisons; they were sent in chains upon vessels of war; they were driven for refuge into fearful caves of the earth; they were virtually sold into slavery; they were built up in the walls of houses; hellish plots were matured against them; the very ingenuity of Satan was exerted to contrive afflictions and tortures for them. From the midst of the rage of this tempest of the powers of darkness thousands of them fled, not in fear, but in faith, and at last found safety and a home among the Quakers of Montgomery county.

It is thus sadly yet gloriously true that all the leading elements originally entering into the formation of the Presbytery were either themselves fugitives from persecution or the descendants of fugitives. This seems mysterious, but no doubt there were sublime providential purposes in view. There is not a question but that it was one modern fulfillment of the great prophecy of the Revelation, wherein the woman, the established emblem of the Church, had wings given to her, "that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time from the face of the serpent." Do we not find in the history every element of this a prophecy?—the Church as the woman—the flight from persecution as the wings—this then uncultivated region as the wilderness—and the protection and friends found here as the earth helping the woman. We do not

assert nor do we believe that this is the sole fulfillment of the revelation, but we do indicate it as one of its many fulfillments, as it, with very many other prophecies, was intended to point out a series of future events.

All these persecutions seem to us dark and mysterious but while we would not attempt to scrutinize God's higher ulterior purposes in them, we cannot but see many immediate blessed results springing therefrom. They scattered these godly people through other lands bearing the precious gospel with them. Would they have come here had they not been persecuted at home? Then these suffering fugitives were by their persecutions hardened for the great self-denying work which lay before them. They had learned the value of that gospel for which they and their fathers bled. They knew the value of the truth for which they had suffered so much, and clung to it with all their souls, and sent it down uncorrupted to the generations that have come after them. How much of our pure Presbyterianism do we owe to them! It is no vain boast that ours has been the martyr church. It was terrible for those who suffered, but it is glorious for us that all the elements from which we sprung were planted in the blood of the faithful.

Such were the elements which originally composed the Presbytery, and which, all commingling in one stream, while each imparted its own characteristics, made it what it is in its Christian life and worship and work. From the Scotch-Irish has come that orthodoxy of faith which has never admitted even the thought of error in the word of God; from the German, that fixed manner of life and worship which has been the same from age to age; from the land of Edwards, that earnest enterprise and progress which have multiplied our churches to a degree that is scarce surpassed; from England, that adherence to established order and worship which saves from all confusion and error; from the Welsh Calvinists, that love of Scripture and scriptural truth which preserves our foundations

and secures an intelligent devotion; and from the Quaker, that quiet but real readiness to work for Christ in which we must ever rejoice. These elements may not be very easily traced to their origin, for they have been so long commingled and blended into one that their distinction may seem to be lost. Nevertheless, they still exist, and lend to each other a harmony and power for which we should render the most sincere gratitude to the Giver of all good."

CHAPTER II.

REV. MALACHI JONES, 1711—1729.

Rev. Malachi Jones, the first Pastor of Abington church, first appears in 1711 at the age of 63 years. He must have been a man of great energy and determination. He gathered around him seventy men and women who united in forming a church. He evidently must have been an educated man, for the Presbytery would not allow any man to preach unless he was well educated, as well as having the necessary piety and other qualifications.

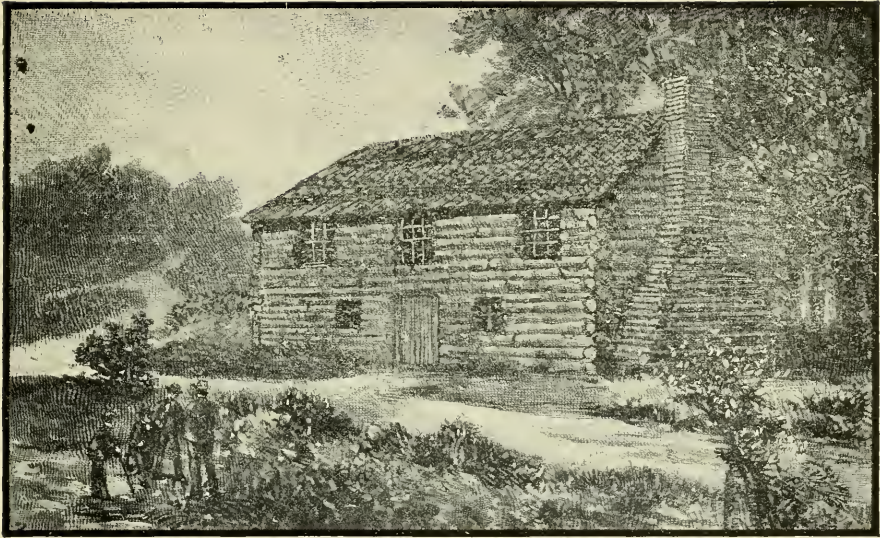
We infer that the Presbytery thoroughly investigated Mr. Jones and demonstrated his fitness for his duties, because it was three years between the time of his calling the seventy people together before the church became a member of the Presbytery in 1714, with Mr. Malachi Jones as Pastor, and the following elders:—

Benjamin Jones,	Abednego Thomas,
Stoffel VanSant,	Joseph Breden,

and was the third Presbyterian church organized in Pennsylvania.

Thirty marriages were solemnized by him and 166 persons were baptized. Of these it does not mention how many were infants and how many on profession of their faith.

The first evidence we have of a house of worship is in 1719 when Mr. Malachi Jones transfers to Trustees one-half acre of ground for Five Pounds, or Twenty-five Dollars, on which to erect a house of worship and be a suitable burying ground. This building was of logs, and remained until 1793 when a more substantial building was erected.



The above is as near a representation of the original church building as can be found. The structure was of logs, built in 1719, and situated at about the center of the present cemetery.

The records in the Recorder of Deeds Office in Philadelphia show that Mr. Jones owned a farm of 114 acres which was located on what is now known as Old York road and extended from where the present church building is, southward.

On the 21st of March, 1738 this farm was placed in charge of Trustees for the benefit of the church. See Book 1. Vol. II. page 401, etc.

Mr. Jones died March 26th, 1729, and was buried in Abington church cemetery. A slab marks his resting place and contains the following:—

“Here lies The Body of The Rev’d Mr. Malachi Jones
Who Departed this Life March Ye 26. In the Year 1729
Aetatus Suo 78
He was the First Minister in this place.”

Mr. Jones’ family seemed to consist of himself, wife and six children.

The Jones family, all original members of Abington church 1711, were as follows:—

Ann Jones,	Benjamin Jones, (Elder)
Catharine Jones,	Joshua Jones,
Malachi Jones, Jr., (Elder)	Martha Jones,
	Mary Jones, wife of Malachi.

GRANDCHILDREN OF MALACHI JONES

(Children of Benjamin Jones)

Malachi, Baptized	March 19th, 1719.
Elizabeth,	“ April 22nd, 1721.
Benjamin,	“ July 20th, 1725.
Mary,	“ August 1st, 1727.
Joshua,	“ April 23rd, 1732.
Henry,	“ October 27th, 1734.
Katharine,	“ March 27th, 1737.
John,	“ August 2nd, 1739.
Ann,	“ August 8th, 1741.

(Children of Malachi Jones, Jr.)

Horatio, Baptized May 1730.
 Esther, " May 4th, 1732.
 Martha, " April 1734.
 Malachi, " December 25th, 1735.
 Ruth, " March 26th, 1738.
 Stephen, " June 8th, 1740.

(Children of Joshua Jones)

Mary, Baptized October 14th, 1736.
 Ebenezer, " February 3rd, 1740.
 Hannah Jones, wife of Joshua Jones Baptized December 16th, 1736.

MARRIAGES.

Joshua Jones to Hannah Givin; August 6, 1735.
 Martha Jones to Simon Thomas; July 3, 1756.
 Mary Jones to James Middleton; June 20, 1761.
 Jacob Jones to Sarah Tomkins; May 3, 1763.
 Peter Jones to Sarah Anderson; February 3, 1793.
 John Jones to Polly Ramsay; February 8, 1796.

WILL OF MALACHI JONES.

In the name of God, Amen, The Twenty-eighth day of September in the year of our Lord 1727. I, Malachi Jones, of Township of Abington in ye County of Philadelphia in the Province of Pennsylvania, being in perfect memory and understanding, Do hereby make and ordain this my last Will and Testament. Principally and first of all I give and recommend my Soul unto the hands of Almighty God that gave it And my Body I recommend it to ye earth to be buried in a Christian like and decent manor at ye discretion of my executrix to be hereafter named. Nothing doubting but att ye general Resurrection I shall receive ye same Body again (uncorruptible and immortal) By ye mighty power of God. And touching such

Worldly estate wherewith it hath pleased God to Bless me within this life I give bequeath and dispose of in the following manner. Imprimis the Estate or plantation where now I live (which I purchased of Sarah Cart and the other trustees of Sam Cart deceased and all ye Land and ye privileges thereunto belong or any way appurtaining (viz:—) I give and bequeath unto my son Malachi upon ye conditions hereafter mentioned and his Heirs and Assigns forever that Trait or parcell of Land being a part of ye aforesd Plantation beginning att a Corner of Jon. Roberts and Isaac Knight thence South East by ye land of my son Joshua Jones to a marked black Oak thence S—west and 50 degrees Westerly thence S'' and 6 degrees East by ye sd Land to a poplar tree thence by ye same Land S'' 33 degrees South East to a black Walnut Corner tree in ye sd Land and ye Land of my Son Malachi Jones aforesd thence along ye fence dividing ye sd from my meadows down to Taconick Creek thence along ye severall Courses of the sd Creek to ye line of Isaac Knight thence by ye sd Land to ye first mentioned place of beginning by Computation One Hundred Acres of land be it more or less together with all ye Buildings Houses and Edifices erected upon ye sd devised premises and improvements thereunto belonging. Provided that my Son Malachi shall pay Forty Pounds to my son Benjamin and sixty Pounds unto my Daughter Martha and it is my will that Mary my Dear Wife his Mother during her natural life shall have free use and possession of any two rooms in ye sd house that she will choose and ye title clear and ye sd Malachi shall provide her fire wood cutt and brought to ye door. And also she is to have 3 Hogshead of Cider yearly if ye orchard hits or produces fruit enough to make so much and finally she may keep one Cow and one horse, but if in case she will remove to any other place to live he shall pay her six pounds yearly. Item I give and bequeath to my youngest son Joshua his Heirs and Assigns forever upon ye conditions following a Piece or

parcell of land being also a part of ye first mentioned Trait beginning in ye Line of Stephin Jenkins and on ye York road thence N'' West by the Land of ye sd Joshua Jones to Jon. Roberts Line thence along by ye sd Line N'' East to corner white Oak in George Godchils line then S'' East by ye said line to a corner by ye land of ye sd Stephen Jenkins thence S'' West by ye same to ye sd Yk Road the place of beginning containing forty Acres of land be it more or less together with all ye buildings and improvements belonging or appurtaining to ye same But provided that whatsoever mine or mineralls may or can be found upon any part of ye sd Land it shall be divided into four equal parts or shares thus a fourth to my son Benjamin, a fourth part to my son Malachi a fourth part to my son Joshua and their heirs and assigns each and a fourth part to be divided between my four Daughters equally with full power to all of them joyntly or any two or any one of them separately to dig raise and make use of same att any time whatsoever and none to have any part or share of ye profit from ye sd Mine without bearing and paying their proportionable or equall part of ye Charge also it is my will that my son Joshua shall pay to Mary my Wife his mother ye sum of Two pounds yearly during her life and ye free use possession and profit of the House and plantation that now is in ye occupation of Evan Morgans I do hereby Constitute Will and ordain Mary my beloved Wife to be my only and sole Executrix of this my Last Will and Testament and do give and bequeath to her all my personal effects all household goods cattle and chattels whatsoever with all I am owner of or have a rights in what Lands soever they be upon ye conditions following (viz) that she shall pay or cause to be paid my funerall charges and other debts that I Lawfully owe to any person whatsoever and ye legacies hereafter bequeathed. Item, I give and bequeath all the Instruments of Husbandry as Ploughs Harows Carts Gears and other implements and tools belonging to plantation and Carpen-

ters work whatsoever equally between my son Malachi and my son Joshua and to each of them a Horse. Item I bequeath to my Daughter Ann Five Pounds to be paid by sd Execut. I give and bequeath to my Daughter Martha One quarter part of my Household goods also I give and bequeath to every one of my grand children one Ew and Lamb apiece and lastly I appoint all my books to be divided between all my children as they are Capable to use them Hereby I resolve this to be my last Will and Testament and by virtue Hereof confirm. Revoking and annulling all others and former Wills and Testaments and every Clause and Article contained therein—In Witness whereof I have hereunto set my hand and seal ye day and year first above written memorad. that it is my will and I appoint that my son Malachi shall be att ye charge to Clear fitt for mowing 4 acres of meadow ground for his brother my son Joshua. Note that ye words between Eleventh and Twelfth line (viz.) but if in case she will remove to any other place to live he shall pay her six pounds yearly, was interlined before these presents were sealed or ratified.

Malachi Jones, (Seal)

Published signed and
sealed in the presence of

John Parry,
Thomas David,
Jonathan Knight,
Ex'x Sworn May 22, 1729.

Whereas my last Will and Testament bearing date of ye 8th day of September 1727 was made and declared in ye time of my perfect Health And now being sick and weak in Body But in perfect and sound mind and memory I do annex this Schedule whereby I will and enjoin that my son Malachi shall help and assist my son Joshua to Build him a Home House upon ye sd Joshua's Land on what place he ye sd Jos s. may please in Length 25 foot in

20 HISTORY OF ABINGTON PRESBYTERIAN CHURCH

Breadth 15 and in Height 14 foot with a Cellar under one half of it and also considering my Executrix above named to be Aged I Will and appoint my Son Benjamin to be Trustee and Assistant to her my sd Execut. in ye administration of my Estate And in case she my Execut. will decline to Administer or die before administ. He ye sd Benj. shall act as an Executor in her Room and Stead and for her use and no other use of interest whatsoever. In witness Hereof I have set my hand and seal the twenty-fifth day of March Anno. Domi. 1729.

Malachi Jones, (Seal)

Signed and sealed in ye presence of Jonathan Knight,
mark of Johnson Postans.

CHAPTER III.

REV. RICHARD TREAT, 1731—1778.

The following appears in the records of the church in Mr. Treat's own handwriting:—

“December 30th, A. D. 1731:

I, Richard Treat, was ordained (Second) Minister of ye Presbyterian Society, Church and Congregation in and about Abington, Pennsylvania, by the Rev'd Mr. Jedediah Andrews, The Rev. Mr. Wm. Tennent and the Rev. Mr. Evans, President in ye affairs. The Church being gathered, The names of ye Communicants registered in Ye Book as may be seen”

The Church had been without a Pastor for over two years.

Dr. Murphy in his work “The Cradle of the Presbyterian Church” says of Mr. Treat:—“He was a young man of only twenty-four when he commenced his ministry, and was ordained as well as installed in Abington. He was born in Connecticut; he was a relative of Governor Treat, and was graduated at Yale College.

The installation sermon was preached by Rev. David Evans. This sermon was afterwards printed in a book by Benjamin Franklin. The title page is as follows:—

The
 Ministry of Christ
 on the
 Duties of His Flock
 As it was Delivered in a
 Sermon

At Abington, Pennsylvania

December 30, 1731

At the Ordination of

Mr. Richard Treat

To the Gospel Ministry there.

With an Appendix of the Questions

then publicly proposed, and the

Charges Given

Published at the Request of some of the Auditors.

By David Evans, Minister at Tredyffrin.

1 Tim. IV. 8. If thou put the Bretheren in remembrance of these things, thou shall be a good Minister of Jesus Christ, etc.

1 Cor. IV. I. Let a Man so account of us, as of the Minister of Christ, etc.

Philadelphia.

Printed by B. Franklin, 1732

A copy of this book is now in the rooms of the Historical Society of Pennsylvania at 13th and Locust streets, Philadelphia. Anyone desiring to see it will be courteously treated. The size of the booklet is five by three inches, and its binding according to ancient custom, substantial. The various assortment of type on the title page shows twelve different kinds. Its total number of pages is 108, of which the sermon occupies 94.

It shows the style of preaching of that time, being made up chiefly of quotations from Scripture with remarks on each quotation, and the application either to Pastor or people.

This same David Evans was a Welshman and a re-

markable character. At first he was what would be called a Lay Preacher, but he was so zealous and well informed in regard to the Bible, that he was called to be a Minister to one of the churches. The Presbytery, however, would not ordain and install him, because they said he was not well enough educated to have charge of a church. But the congregation was so insistent on having him that it was arranged he should undergo a course of training by some neighboring minister. In course of time he passed a satisfactory examination, was duly ordained and installed. It is quite possible that the Installation of Mr. Treat was the first public discourse of Mr. Evans after having the title of Reverend conferred upon him. The experience of Mr. Evans demonstrated the scarcity of educated men for the Ministry. Every effort was made to induce students from the colleges in Great Britain to come to the Colonies, but the supply from this source was so limited that it gave rise to the establishing of the Log College in 1727 by Rev. William Tennent, who educated his own four sons and others for the Ministry. It was this effort to supply an educated Ministry that led to a very unhappy condition of affairs. And the storm centre seems to have been around Abington church. Mr. Treat took sides with the progressive element, and the crisis came in 1741, the new Presbytery of Abington was formed.

The Rev. Leighton W. Eckard in the Historical Discourse, August 30, 1876, gives the following very interesting account:—

“For two years after Mr. Jones’ decease, no bishop was installed over Abington Parish. Rev. Jedediah Andrews occasionally officiated, but not until 1731 was Mr. Richard Treat formally called. On December 30 of that year he was installed. His career was far more eventful than that of his predecessor. Those were stirring times in the spiritual world and we may profitably pause to glance at the reasons which chiefly made them so.

A few years before, a young man was graduated from Oxford University, England. Physically, mentally, morally, he was a marked man. Taking deacon's orders in the established church, he began to preach. Multitudes everywhere flocked to hear him. He collected the colliers and told them "the old, old story" until the tears fairly ran down their grimy faces. He went to gay Chelsea, intoxicated as it was with mirth and revelry, and the song and dance stopped as he, like a second John, cried to the votaries of pleasure, "Repent, for the Kingdom of Heaven is at hand." Even the drawing rooms of the Metropolis were placed at his disposal, and high born gentlemen crowded there and hung upon his half inspired utterances. The cultured Chesterfield, whom Dr. Johnson so well described as "a wit amongst lords and a lord amongst wits" was unstinted in his praise of this wonderful preacher, and before him, Lord Bolingbroke learned to bow his head, though not his heart.

Are you impatient to know the connection between these facts and the history of our church? It is simply this. The gifted, holy man to whom allusion has been made, came to this country. Most of our Sunday school scholars should be able to tell the story from this point, for who has not heard of the wondrous work of George Whitefield? Who does not know that when he came hither the Spirit of the living God accompanied him, and that the same influences that had acted so potentially in the old world, excited undiminished energy in the new. A revival of religion never before equalled and never since surpassed, prevailed in the land. Mr. Treat invited Whitefield to visit Abington. He came, and time and again, standing just across from where we now sit, he broke the bread of life to the gathered multitudes.

Possibly some here present may remember to have heard from Dr. Steel himself an incident which I find in some of his papers. He narrates that in his youthful days he sometimes met an old Revolutionary soldier, Martin

by name, who was a confidential messenger of General Washington, and also, what was far better, a follower of Jesus. Mr. Martin told him that it had been his wont to walk from Southwark (Philadelphia) to Abington each Sabbath that Whitefield was announced to preach here. Long before the hour of service the church would be crowded, then the people would flock into the adjoining fields, and when the Ambassador of the Cross came, it would sometimes be necessary for him to stand on the outside steps, so that all this vast multitude might hear the message he brought.

The discourses of Whitefield excited a peculiar effect on Mr. Treat's mind. He was fearful that his heart had never been renewed, and desired to desist altogether from his pastoral labors. He stated the case to the Congregation and asked their prayers. Whitefield took the tenderest interest in this matter and finally was enabled to lead his friend into the light again. This occurred in the Spring of 1740.

In addition to the presence of Whitefield, Abington was favored by several visits from David Brainerd, the apostle to the Indians. I am more inclined to dwell upon this because, in days gone by, I grew so familiar with the region known as "the Forks of the Delaware," a place where Brainerd chiefly labored and where his name continues to be so lovingly cherished and honored. Near to the town of Easton still stands one of the eight-cornered stone buildings where he was accustomed to gather the red men of the forest for instruction, and across the river, in the lovely valley of the Musconetcong, almost under the shadow of the high hills that hem in and sentinel the hallowed spot, may yet be found two more of these structures. Early connections with these places developed a reverence of Brainerd, and the region hereabouts became home-like, when I remembered that it, too, was one of the spheres of this good man's zealous and successful labors for the Master.

In 1745 there was much religious feeling in Abington. Brainerd in his journal narrates that he had to go to Philadelphia, that he might there see the Governor in reference to some Indian affairs. On his way to and from the city he lodged with Rev. Mr. Beatty, then a young Presbyterian minister. The two rode together to Abington, April 20, to participate in the communion.

Mr. Treat was preaching when they reached the church. This was on Saturday and must have been the preparatory service. On Sabbath, the Sacrament of the Lord's Supper was administered. The pastor preached to the people gathered in the church. A vast multitude collected outside; they were addressed in the morning by Mr. Beatty, and in the afternoon by Brainerd. It was a season of profit and refreshment to many souls."

The records of the Synod of Philadelphia show that the Schism was referred to in nearly every meeting from 1741 to 1758 as being a very unhappy state of affairs and earnestly desiring to heal the breach.

During these 17 years Mr. Treat was an official of Abington Presbytery and Synod of New York, most of the time either as Moderator, Treasurer or Secretary.

The records of the church show the baptism of Mr. Treat's children as follows:

Joseph Treat,	Baptised	April 21,	1734
Malachi	"	"	March 28, 1736
Samuel	"	"	March 5, 1738
Elizabeth	"	"	September 29, 1740
Mary	"	"	November 4, 1742

In 1758 there was great distress in the Colonies on account of the French and Indian War.

Mr. Treat was Moderator of the United Synod in 1759 when the great Schism was healed.

During the years of separation "The College of New Jersey" familiarly known as Princeton was established. The country was growing so fast that there was not

enough ministers coming from Europe to supply it, so Princeton was started. This was an outgrowth of "The Log College."

The Presbyterian Fund for Ministers, Widows and Orphans, was commenced May 30, 1755. This was the first Life Insurance Company in the country.

March 7, 1728; April 27, 1728: The Session met on these dates and disciplined some of their unruly members.

One party appealed and carried it to Synod. They were charged with being rebellious, unruly, and not attending church. When the case came before Synod, they confessed their sin, acknowledged repentance and were forgiven.

The period of the Revolution is unmarked by any special incident in connection with our Church, except the mention on two occasions of Synod failing to meet in Philadelphia on account of the presence of the enemy. And also, immediately after the war, the long neglect of contributions, and making an earnest appeal for the churches to urge their members to this important duty.

From July 27, 1777, to August 27, 1778, no baptisms are recorded.

From 1778 to 1785 no marriages are recorded.

Mr. Treat died November 29, 1778, and is buried in Abington cemetery. The following is on his tombstone:

In memory of

The Rev. Richard Treat, D. D.

Born September 28th, 1708

Ordained the second minister of this Church

The 30th day of December, 1731

Departed this Life November 29, 1778,

Aged 71 years.

Beneath this marble, sleeps the Dust
Of Treat the Great, the Good, the Just
A Pastor, Patriot, Friend Sincere,
An Husband kind, a parent dear,
His council wise—his doctrine plain
To live was Christ—to die was gain.

During Mr. Treat's ministry there were 596 baptisms, 251 marriages, and 45 communicants admitted. It was during his time that the parsonage on the farm was built. After Mr. Treat's death, the church was without a pastor for three years.

It can be easily seen from the above records that Mr. Treat's pastorate spans a period of eventful history in America. The French and Indian War, the Schism, and the war of the Revolution, all are embraced within the time of his ministry in Abington. From the fact that only 45 communicants were added to the membership during 47 years indicates that affairs must have been in such a chaotic state that the church's growth was greatly retarded.

If it were possible to secure the incidents of history in connection with the war of the Revolution it would doubtless be found that Abington church had a large share in that memorable strife. We don't know how true it is nor where the records can be found, but it is reported that the British soldiers then camped in Philadelphia, made frequent raids out into the country. On one occasion they came marching up York road towards Abington, but American soldiers, entrenched behind the wall of the church cemetery, repulsed and drove them back.

CHAPTER IV.

REV. WILLIAM M. TENNENT, 1781—1810.

In 1781 Rev. William Mackay Tennent was chosen Pastor and installed over the Congregation. Dr. Tennent was the son of Rev. Charles Tennent and the grandson of William Tennent who founded the Log College.

Before coming to Abington, Dr. Tennent had been settled at Greenfield, Conn. He was succeeded there by Dr. Dwight, afterwards President of Yale College. The time of his coming was one of general distress and poverty. The church must have suffered in the depletion of members and revenue. The records show that they were not placed in Mr. Tennent's hands until September, 1783. But the affairs of the whole country were in such a disorganized condition that it is no wonder the church suffered. The recuperation after the close of the Revolution was wonderful. More thorough organization and officering was felt in every department of life, and led up to the adoption of our Constitution in 1787 for a "More Thorough Union."

The church, not to be behind the times, procured from the State of Pennsylvania, a Charter. This Charter marks a very important epoch in our church life, and is here submitted for the information of all who are interested.

CHARTER.

Office of the Secretary of the Commonwealth.
Pennsylvania.

AN ACT to incorporate the Presbyterian congregation in Abington township in the County of Montgomery.

Section 1. WHEREAS the Ministers Elders and

Members of the Presbyterian church in the township of Abington in the County of Montgomery have prayed that the said church may be incorporated and by law enabled as a Body politic and corporate to receive and hold such charitable donations and bequests as have been or may from time to time be made to their society and vested with such powers and privileges as are enjoyed by the religious societies who are incorporated in the State of Pennsylvania

AND WHEREAS it is just and right and also agreeable to the true Spirit of the Constitution that the prayer of their said petition be granted

Secion 2. BE IT therefore enacted and it is hereby enacted by the Representatives of the Freemen of the Commonwealth of Pennsylvania in General Assembly met and by the Authority of the same That William M. Tenent Samuel McNear William Wilson Joseph McClean Garrit Wynkoop John Mann Samuel Leech Samuel Erwin and John Collom and their Successors duly elected and appointed in such manner and form as hereinafter directed be and they are hereby made and constituted a corporation and body politic in Law and in fact to have continuance forever by the name stile and title of the Trustees of the Presbyterian Church in the township of Abington in the County of Montgomery

Section 3rd. AND be it further enacted by the authority aforesaid that the said Corporation and their Successors by the name stile and title aforesaid shall forever hereafter be persons able and capable in Law as well to take receive and hold all and all maner of Lands Tenements Rents Annuities, Franchises and other Hereditaments which at any time or times heretofore have been granted Bargained sold enfeoffed released devised or otherwise convened to the said Presbyterian Church in the township of Abington and county aforesaid or to the Religious Congregation worshipping therein now under the pastoral charge and care of the Reverent William

Mackey Tennent or to any other person or persons to their use or in Trust for them and the same Lands Tenements Rents Annuities Liberties Franchises and other Hereditaments are hereby vested and established in the said Corporation and their Successors forever according to their original use and intention and the said Corporation and their Successors are hereby declared to be seized and possessed of such Estate and Estates therein as in and by the respective grants bargains sales enfeoffments releases devices or other conveyances thereof is or are declared limited or expressed as also that the said Corporation and their Successors aforesaid at all times hereafter shall be capable and able to purchase have receive take hold and enjoy in Fee simple or of any less Estate or Estates and Lands Tenements Rents Annuities Liberties Franchises and other Hereditaments by the gift grant bargain sale alienation enfeoffment release confirmation or device of any person or persons bodies politic and corporate capable and able to make the same And further that the said Corporation may take and receive any sum or sums of money and any manner or portion of goods and chattles that have or shall be given or bequeathed to them by any person or persons bodies politic and corporate capable to make bequest or gift thereof such money goods and chattles to be laid out by them in a purchase or Purchases of Lands tenements Messuages Houses Rents Annuities or Hereditaments to them and their Successors forever or the money lent on interest or otherwise disposed of according to the true intention of the donors.

Section 4th. AND be it further enacted by the authority aforesaid that the Rents Issues Profits & interests of the said Real and personal Estate of the said church and corporation shall by the said Trustees and their Successors from time to time be applied for the maintenance and support of the pastor of the said church for and towards the relief of the poor in Communion of the said Church and in repairing the House of public

worship Burial Ground Parsonage House or other houses which now do or hereafter shall belong to the said church and Corporation.

Section 5th. AND be it further enacted by the authority aforesaid that the said Trustees and their Successors shall not by deed fine or recovery or by any other ways or means grant alien or otherwise dispose of any manors Messuages Lands tenements or hereditaments in them or their Successors vested or hereafter to be vested nor change nor incumber the same to any person or persons whatsoever without the consent and approbation of a majority of the Members of the said Congregation first had and obtained

Section 6th. AND be it further enacted by the authority aforesaid that the said trustees and their Successors or a majority of them met from time to time after publick intimation given the preceding Lord's day commonly called Sunday from the Desk or pulpit of the said church immediately after divine service before the Congregation are dismissed or after regular notice in writing left at the house of each Trustee and the particular business inserted therein at least one week before be authorized and empowered and they are hereby authorized and empowered By Laws and Ordinances and to do everything needful for the good government and suport of the secular affairs of the said church Provided always that the said Bye Laws rules and ordinances or any of them be not repugnant to the laws of this Commonwealth and that all their proceedings be fairly and regularly entered into a church Book to be kept for that purpose and also that the said Trustees and their Successors by a majority of votes of any few or more of them when met as aforesaid after such intimation or notice as aforesaid be authorized and empowered to elect and appoint from among themselves a President and also to elect and appoint from among themselves or others a Treasurer and Secretary and the same President Treasurer and Secre-

tary or any of them at their pleasure to remove charge at-test or continue as to them or a majority of any five or more of them so met as aforesaid from time to time shall seem to be most for the benefit of the said church and Corporation.

Section 7th. AND be it further enacted by the authority aforesaid that the said Corporation and their Successors shall have full power and authority to make have and use one common seal with such device and inscription as they think proper and the same break alter and renew at their Pleasure.

Section 8th. AND be it further enacted by the authority aforesaid that the said Corporation and their Successors by the name of The Trustees of the Presbyterian Church in Abington township in the County of Montgomery aforesaid shall be able and capable in Law to sue and be sued plead and be impleaded in any Court or Courts before any Judge or Judges Justice or Justices in all and all maner of suits Complaints pleas causes matters and demands of whatsoever nature kind or form they may be and all and every matter and thing therein in as full and effectual a manner as any other person or persons body politic or corporate within this Commonwealth may or can do

Section 9th. AND be it further enacted by the authority aforesaid that the said Corporation shall always consist of nine members called and known by the name of the Trustees of the Presbyterian church in Abington township in the County of Montgomery and the said Members shall at all times hereafter be chosen by ballot by a Majority of such Members met together of the said Congregation as are stated worshippers with the said church for not less than the space of one year and have paid the sum of seven shillings and six pence yearly towards the support of the said church and shall not at any time of voting be more than one half year in arrears for the same.

Section 10th. AND be it further enacted by the authority aforesaid that the said William M. Tennent Samuel McNear William Wilson Joseph McClean Garrit Wynkoop John Mann Samuel Leech Samuel Erwin and John Collom the first and Present Trustees hereby incorporated shall be and Continue Trustees aforesaid until they be removed in manner following that is to say that all and every of the Trustees herein first named and appointed shall cease and discontinue and their appointment determine on the first Thursday of April which will be in the year of our Lord one thousand seven hundred and Eighty six upon which day a new election shall be had and held of so many others in their sted and place by a majority of the Persons met and qualified agreeable to the true intent and meaning of this Act to vote and elect as aforesaid yearly and every forever Provided always that the same Trustees or either of them may be reelected at such elections and if by any accident an election shall not be held on said day shall continue Trustees until an election shall be made at some future day by them to be appointed so that the same be within a month thereafter.

Section 11th. PROVIDED ALSO That the pastor of the said Church for the time being shall be entitled to vote equally with any Member of the said Church or Congregation and provided also that all and every person or persons qualified as aforesaid to vote and elect shall and may be capable and able to be elected Trustees aforesaid and when any vacancy shall happen by the Death refusal to serve or removal of any one or more of the Trustees aforesaid pursuant to the directions of this Act an election shall be held of some fit person or persons in his or their sted so dying refusing or removing as soon as conveniently can be done and the person or persons so elected shall be remain and continue as a Trustee or Trustees aforesaid so long without a new election as the person or persons in whose place and sted he or they shall have been so elected as aforesaid would or might have Continu-

ed and remained and no longer and that in all cases of a vacancy happening by the means in this Act last mentioned the remaining Trustees shall be empowered to call a meeting of the Electors for supplying the said vacancy such meeting to be notified and published in like manner as herein before is directed and appointed for notifying and published the meeting of the Trustees

Section 12th. PROVIDED always and it is hereby enacted by the Authority aforesaid That the clear yearly value or income of the Messuages Houses Lands Tenements Rents Annuities or other Hereditaments and real Estate of the said Corporation shall not exceed the sum of five hundred pounds lawful money of the State of Pennsylvania to be taken and esteemed exclusive of the money arising from the annual estated contributions belonging to the said Church and also exclusive of the monies arising from the opening of the grounds or Burials which said money shall be received by the Trustees and disposed of by them in the manner herein before directed.

Signed by order of the House

JOHN BAYARD, Speaker.

Enacted into a law at Philadelphia on Tuesday the twenty second day of February in the year of our Lord one thousand seven hundred Eighty Five.

SAM BRYAN

Inrolled June 1, A. D. 1785.

Clerk of the General Assembly.

The records of the Church show that Mr. Tennent was a pushing business man, as well as Preacher. His is the first name that appears in the Charter. He was president of the Board of Trustees 1785, 1786, 1791, 1809.

In 1810 the church paid nurses for attending sick members for twenty weeks.

April 15, 1808: The Communicants in the church numbered 43 in all. As follows:

William M. Tennent and wife.

John and Elizabeth Mann.
 Samuel McNair and wife, Mary,
 William Cox,
 Widow Elizabeth McNeil,
 Nathaniel Boileau and mother,
 Mahlon Booskirk and wife, Lucretia,
 John Roads and wife, Sophia,
 William Wilson and wife, Sarah,
 Rachel Barnes and widow Daniel Boileau,
 John Morrison and wife, Ann,
 George Ingles and William Moore,
 Sally Wilson,
 Alex. McDowell and wife,
 William Wood,
 Giles McDowel and wife,
 William Sherman,
 Betty Caldwell,
 Robert McMurdy and wife,
 William Alexander,
 Archibald Wilson,
 Mary Dillon,
 Samuel Leech, wife and daughter,
 Samuel Bennet and wife,
 William VanHorn,
 Mary Thaw,
 Margaret McNair.

In 1788 the Trustees presented to the Pastor, interest on Continental Certificate 13.10.; that is, thirteen pounds ten shillings. We understand this to be Continental money, and of much less value than if it was English pounds, shillings and pence.

The energy of Mr. Tennent was further shown by the building of a new church during his ministry; this occurred in 1793. The new structure was placed on the opposite side of York road from the original building.

The following endowments were secured during his ministry:—

Archibald McClean, September 1, 1785, 3 pounds.

Alex. Major, April 5, 1792, 50 pounds.

Mrs. Margaret Sherman, September 7, 1797, \$4,565.67.

Isaac Boileau, January, 1810, 30 pounds.

We quote from Dr. Murphy in his "Cradle of the Presbyterian Church" as follows:—

"It is said by Dr. A. Alexander, who knew him well, that "he was a man of great sweetness of temper and politeness of manner, and was distinguished for his hospitality. His home was seldom without the company of friends and acquaintances."

"He received the honorary degree of Doctor of Divinity from Yale College. In 1797 he was made Moderator of the General Assembly. For many years he was a Trustee of Princeton College, a good proof, under the circumstances, of the relationship of that institution to the Log College. He died December 2nd, 1810, after serving the church for twenty-nine years. Concerning his death, Dr. Alexander, who was often with him during his last illness, wrote: "I must say that I never saw a person in a sweeter, calmer, happier state of mind, and continued for many weeks."

Mr. Tennent is buried in Abington Cemetery, and his tombstone contains the following inscription:—

In memory of the
 Rev. William M. Tennent, D. D.
 Who was born January 1, A. D. 1744

Licensed to preach the Gospel in May, 1770, ordained to the work of the Gospel Ministry at Greenfield in Connecticut in June 1772. Removed to this church in connection with the Presbyterian church of Norrington and Providence in December 1781, and having with zeal and fidelity discharged every pastoral duty and shown an instructive example of Christian temper and private worth.

He closed his life with a most edifying exhibition of Christian humility, fortitude and faith, through the whole of a tedious illness, of which he died December 2d, 1810, In the 67th year of his age.

CHAPTER V.

REV. WILLIAM DUNLAP. 1812—1818.

The Rev. William Dunlap was ordained Pastor of this church July 22, 1812. His father was President of Jefferson College. He had begun his ministerial career as a Missionary in Canada, and was only thirty years old when he came to this church.

This was during the war with England. There is no mention made of why he should have left Canada, but perhaps the war feeling had something to do with it, as the armies of both parties were active along the Canadian border.

The Rev'd. Leighton W. Eckard makes this remark in regard to Mr. Dunlap:—"He died in his 36th year. Simple in manner, sincere in character, preaching the word with fidelity, such is the record we find of him, and what praise can be greater?"

He is buried in Abington church cemetery, and his tombstone contains the following:—

The Rev'd. William Dunlap A. M. was born in Fayette county, Pennsylvania, educated at Jefferson College, licensed to preach the Gospel by the New Brunswick Presbytery, August 8th, 1809. Ordained and installed pastor of the Presbyterian congregation at Abington, July 21, 1812 and departed this life December 19th, 1818 in the 36th year of his age.

He preached the Gospel with zeal in its purity and simplicity, in a style, neat, chaste and classical.

By his exemplary walk and conversation he taught his people how to live this life.

By his patient, cheerful resignation during a long and painful illness to die the death of a Christian.

By his side is the tomb of his father which contains the following

Sacred to the Memory of
Rev. James Dunlap, D. D.

Who was a native of the State of Pennsylvania completed his education at Princeton College. Was for many years Pastor of a large congregation in Fayette county. From thence he was called to Jefferson College over which he presided about 12 years.

His health declining he resigned the Presidency and came to reside with his son, the pastor of Abington church where he expired November 22nd, 1818 in the 75th year of his age in a lively hope of a blessed immortality.

The farm belonging to the Parsonage was evidently a very important matter in those days, as shown by the following:—

“Received March 5th, 1821, of John Stevens, Treasurer of the Corporation of Abington, the sum of Two Hundred Dollars, on account of a balance due from the Congregation to the Estate of the Rev. William Dunlap, deceased. It being the amount of the rent due to the said Congregation from Jesse Childs, for the parsonage plantation occupied by him the year 1819.

N. B. Boileau,
Executor of the Estate of the Rev. William Dunlap.”

CHAPTER VI.

REV. ROBERT STEEL. 1819—1862.

Rev. Robert Steel was ordained and installed pastor of Abington Presbyterian church, November 9th, 1819. The Rev. John Gray thus speaks of Dr. Steel:—

“He was born January 9th, 1794 in the Protestant Province of Ulster in the North of Ireland, and in that part of the Province in which Presbyterianism came from Scotland, and from whence it came to this country; and as freedom and Presbyterianism are indissolubly allied, he was born and cradled in the very lap of liberty, for his parents and the community were Presbyterians. Nay, but more still, he was born in the close vicinage of the ancient and celebrated city of Londonderry. Here, no doubt, in that region, rich in scenery, rich in the piety and intelligence of its population, and rich in the historic records of the heroic resistance to James and Popery, his youthful and susceptible heart became early and permanently affected with that love of freedom which so eminently characterized him through the whole of his subsequent life. It is a matter of historic record, that when the army of James could not reduce the city, the Commander drove in under the walls, from the neighboring community, many of their most influential Protestant inhabitants, and kept them there in a condition of sore want, that the sympathy of those within for their friends without, might induce them to surrender. But these martyrs to liberty, instead of operating as desired and expected, only strengthened the sorrows and determination of those within, by urging and entreating them not to surrender. This is history. Tradition adds, that amongst those

memorable men, were some of those from whom our late brother was descended.”

“It is known * * * that in his boyhood, induced by an older brother, Dr. Steel came to this country, where he received his education. In the then celebrated academy of “Gray and Wiley” he received his preparatory classical training for Princeton College, where he graduated. From this he entered the Theological Seminary in the City of New York, which the commanding talent of Dr. Mason had rendered famous. He graduated there in theology, he was licensed to preach by the Presbytery of Philadelphia. Being of an active and inquiring mind, and possessing a retentive memory, and having had such advantages, Dr. Steel came into public life more than usually fitted for usefulness and popularity. After missionating for a short time in the city of Philadelphia, he received and accepted a call from this church.”

Mrs. Mary Steel, his wife, was admitted to the church, March 31, 1821, on certificate from the church at Newtown.

Their eldest daughter was baptised November 13, 1823.

Rev. Leighton W. Eckard, D. D., in his sermon preached August 30, 1876, says:

“A marked and gracious outpouring of spiritual power distinguished the summer of 1831. A day of humiliation and prayer had, by appointment of the Session, been solemnly observed, and even while the people called, the answer was returned. When the Sabbath came, the number attending service was so large that all could not be accommodated and some returned disappointed. During the day four sermons were preached by Dr. Steel and the Rev. Mr. Grant. So marked was the seriousness that the pastor left the pulpit and conversed with the people concerning their souls’ interest in their own pews. On the following Wednesday, fifty inquirers came to him for further instruction which was most joyfully given, and so



REV. ROBERT STEEL.

for weeks the good work went on. Drs. Ely, Green, Junkin, McAuley and others were invited to assist. They rendered much aid. Dr. Steel mentions himself as a most impressive sight the coming forward of eight adults at one time to be baptized. Many were received into the Church Communion.

Dr. Steel enumerates the following communicants 1816 to 1828, ninety-one in all:

Adams, Amy Ann	Adams, James
Adams, Mrs.	Adams, Priscilla
Allen, Margaret	Aubinger, William
Barnes, Baker	Barnes, Benjamin
Barnes, Clement	Barnes, Hannah
Barnes, Martha	Barnes, Mrs.
Barnes, Rachel	Barnes, Robert
Barnes, Susan	Barnhill, Jane
Beatty, Dr. C. C.	Beatty, Mrs.
Benezet, Mary	Benner, Jacob
Benner, Mrs.	Bennett, Mrs.
Bennett, Simon	Berril, George
Boileau, Nathaniel	Boileau, Widow
Booskirk, Eleanor	Booskirk, John
Booskirk, Letitia	Booskirk, Mahlon
Braddes, Mrs.	Car, Widow
Carter, Sarah	Dillion, Mary
Dunlap, Elizabeth	Dunlap, James
Dunlap, Sarah	Dunlap, William
Eastman, Nancy	Henson, Thomas (colored)
Hoey, Widow	Ingles, George
Leech, Ann	Leech, Mrs.
Leech, Samuel, Sr.	Leech, Samuel, Jr.
Longshore, Nancy	Magill, Mrs.
Mann, E.	Mann, Elizabeth
Mann, John	Mann, Josiah
Mann, Susan	Morrison, Ann
Morrison, John	McDowell, Giles

McDowell, Mary	McDowell, Widow
McNair, Mary	McNeil, Elizabeth
Ramsey, Marion	Ramsey, Sarah
Roods, Sophia	Roods, John
Robb, Mrs.	Schenek, Sarah, (colored)
Scott, Susan	Shaw, Catharine
Shelmire, Mrs.	Smith, James
Smith, Jane	Smith, Susan B.
Steel, Mrs.	Stewart, Ann J.
Stewart, Maria	Wigdon, Mrs.
Williamson, Mrs.	Wilson, Archibald
Wilson, Sarah	Wilson, Susan E.
Wilson, William	Wood, Widow
Woolman, Hannah	Wyman, Mr.
Yerkes, Harman	Yerkes, Mrs. Elizabeth
Yerkes, Elizabeth	Yerkes, Hester
Yerkes, Mary	Yerkes, Mrs.
	Young, Sarah

The activity and energy of Dr. Steel was shown in rebuilding the church in 1833, at a cost of \$1,893.36. There is a tradition that the same stone was used that formed the old church; and this is quite probable, for the small cost of this church is a wonder to all who know anything of the cost of building at the time this history is written (1910).

THE ORIGIN AND WORK OF THE SUSAN B. SMITH MISSION BAND.

It is quite remarkable that the interest in Foreign Missions developed in this church many years before the women of the Presbyterian church formed their Society.

Miss Susan Bayard Smith had two cousins in Foreign Mission fields; one in India and one in Africa. She showed her own interest in the foreign field by forming a band of young people. They made their first report to the church in 1837 and it is as follows:

SUSAN B. SMITH BAND.

Report for 1837.

About two years ago a proposal was made to the youth and children of this church and Sabbath school to form themselves into a little band of Brothers and Sisters for the purpose of unitedly doing what they could to promote the Missionary Cause.

The proposal was met with much pleasure by a few warm hearted individuals. These—twelve in number—agreed to form themselves into a Society to meet twice in each year, on the first Saturday of May and October when their gifts to the church (either earned or saved by the practice of self-denial) were to be brought in and in obedience to their Savior's command were to be appropriated to His service.

Since the formation of the Society its members have increased from twelve to upwards of fifty. It is now like the small rill when it issues from its earthly bed, scarce worthy of notice, but by the blessing of the Most High whose mercy drops are continually falling, it may become a refreshing stream which shall make glad many hearts.

The Treasurer of the Society since its first meeting in October 1835 has received the sum of twenty-two dollars thirty-six cents.

This sum has been appropriated in the following manner:

Books sent to Rev'd Henry Wilson for the use of Choctaw Indian children. Value \$5.65.

To Miss Sarah Carter, of Little Rock, Arkansas, books for the use of an Infant and Sabbath school, Value \$7.00.

To Mrs. J. Wilson, Cape Palmas, Africa, books. Value \$2.00.

To Rev'd R. Steel for the Board of Foreign Missions. Cash \$5.00.

To Rev'd Mr. Banks for the use of a Sabbath school

at Spring Hill, Arkansas. Cash for the purchase of books \$2.50. Balance 21 cents. Total \$22.36.

The following is a list of the books sent to the places named:

Bibles and Testaments	-	-	-	46
Union Hymn Books	-	-	-	28
First and Second Reading Books	-	-	-	36
Shorter Catechism and Brown's Catechism	-	-	-	48
Milk for Babes	-	-	-	30
Tracts	-	-	-	50
Sunday School Publications	-	-	-	6

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In addition to the above the Society have made and forwarded upwards of one hundred family articles as "Rewards."

These are intended as incitements to industry, being furnished with pins, needles, cotton, etc.

It is encouraging to state that grateful thanks have been returned for the donations already received, and that fervent prayers are offered by distant friends for the salvation of those dear youths and children who are sending the Bread of life to destitute Heathen Children.
May 1837.

"Letters from Mrs. J. E. Wilson, Cape Palmas, Africa, to Miss Susan B. Smith.

December 23rd, 1839

I have my dear Cousin sent Laurianna's letter without correction thinking you and your dear girls would be more pleased to see it in this way. She has been a member of the Church for a year and we sincerely hope is indeed a child of God.

Mr. W. and I now have good health and will always be glad to hear from you. You can scarcely imagine what a commotion your doll has occasioned.

Yours with affection,

(Sgd.) J. E. Wilson"

Letter written by the Scholar referred to in Mrs. Wilson's letter:—

December 23, 1839

Dear Friend

I feel very glad to write you a few lines. I hope you will inform the ladys doll what you send to Mrs. Wilson was very pretty all the boys and girls was glad to see it Mrs. Wilson was very much pleased her self she is quite well now Some old our country men says this doll looks like a truth baby but they say what reason American did not put breath in to it but now our country men trying to give up their Gnegnes some bleve that God is a truth God I wish all give up their Gnegnes and come to God and beg God to pardon their sins because Jesus dide for our sins that we may save.

I am your friend,

(Sgd.) L. A. Barker,

RECOLLECTIONS OF DR. GEORGE STEWART.

Dr. George Stewart, in his recollections given in June 1905 says:— “Having been requested to give my recollections of my childhood, as connected with Abington Presbyterian Church, I may say that my first remembrance is of the what I may call “The Dr. Tennent Church” occupied in 1793 under the pastorate of Rev. Dr. Tennent, and which was used by the congregation for forty years or more. My recollections are somewhat dim, but as a child the church seemed to me to be a symmetrical and well shaped comfortable building for the purposes of devotion, but it was too small for the convenience of the congregation who wished to worship there, and in 1833, in the pastorate of Rev. Robert Steel, the Dr. Tennent Church was rebuilt and enlarged at an expense which would seem very small in our day, \$1800. The rebuilding was under the direction of Mr. John Blake, a member of the congregation, then living near the Foxchase.

Of the services connected with the opening and dedication of the church, I have no remembrance; the probability is, I was not there.

The church was wholly devoid of any architectural beauty, but it was large and solidly built. One of my most vivid recollections is connected with its ceiling. It was a high rounded ceiling, vaulted on the sides, with a flat centre, the spaces between the vaultings and the flat centre being filled in with moldings running from the doors to the pulpit, over the aisles. Well, some little while after the church was occupied, on one Sabbath morning during the sermon, the whole of both these moldings fell suddenly and without any warning, but as the moldings were over the aisles, no one was hurt, except one person whose arm was resting on the side of a seat, and I believe the injury was slight. The congregation rushed out into the yard around the church, and for a time there was great excitement, which, however, calmed down in a little while and the service went on as usual. The moldings were never replaced.

The heating arrangement of the church was the invention of the Rev. Dr. Nott, President of the Union College, New York, and consisted of four large anthracite coal stoves, two in each room, and were found quite adequate.

The singing of the church was led by two Precentors who had seats beneath the pulpit. At about 1835 Mr. Mason Kendall, a teacher of vocal music, organized a singing class in the church, and a good deal of interest was shown in the exercises of this class, and in vocal culture generally. After a time, it was deemed best to organize a choir, and, as the church had a large gallery opposite the pulpit, the newly-organized choir was placed in the gallery, under the leadership of Mr. William Kennedy, quite a number of young ladies and gentlemen giving their services in the music of the church. Among those whom I remember as belonging to the choir, were the Misses Elizabeth

and Anna Bell, afterwards Mrs. George Fenton and Mrs. George Mann, respectively. Miss Emma Allen, afterwards Mrs. William Kennedy; Miss Elizabeth Steel, daughter of the Pastor, afterwards Mrs. John J. C. Harvey, the two Misses Leach and others. Among the gentlemen were Albert Mann and James Miller.

The congregation covered a wide extent of territory. Some of the names I recall are the family of Leiberts, James Miller, Manns, Fentons, Coltman, Blake, Barnes, Dr. Holmes, Morrison, Robinson, Trautwine, Wyman, Ayres, Shel mire, Dannehower, Larzelere, Yerkes, Wynkoop, Boileau, Berell, Wigfall and Hamel. The Pastor's brother, James Steel, John and Moore Stevens, Boucher, Kennedy, Major Woolman. Dr. Steel for quite a number of years conducted a boarding and day school for boys in the Parsonage Farm (now known as the Lambert property) for which he, Dr. Steel, built a school building. After some time he rented the Parsonage farm to Mr. John McNair, who conducted the boarding and day school for several years more, until about 1837 in the house on the top of the hill south of the village, now owned by Mrs. Merritt. He rented to others who continued the school. When he left the Parsonage Dr. Steel purchased for the church the fourteen acres at the corner of York road and Susquehanna road. He made an addition to the house and conducted a girls' school there for several years. In the autumn of 1840, I became a pupil at the Lawrenceville School, New Jersey, and from that period I ceased to be a resident member of the Abington Church."

Dr. Stewart was greatly influenced by Dr. Steel in his decision to become a minister. A full account of Dr. Stewart will be found in another place in this work.

RECOLLECTIONS OF REV. JOHN S. STEWART, D. D.

June, 1905.

"I can remember the Congregation and Church back

to 1840. I was about five years old at that time. We lived in Jenkintown then, and always drove to church in the mornings. There was no regular Sunday evening service, except when five Sundays occurred in a month, when Dr. Steel would arrange for an evening service on the fifth Sunday, usually a missionary service. Sunday school was held in the afternoon. The old church at that time had a large congregation of excellent people. It was a very homely old church with whitewashed walls. The services were very long, especially the Communion services. I timed Dr. Steel one day and found that he had preached an hour and a half.

We always had a full quota of service before the Communion, and this made it very long, but people only went to church once a day then and didn't mind getting out at two o'clock. Dr. Steel usually had an Assisting Minister on Communion Sundays, sometimes two. In the latter case, one of them would preach, and both assist at the Communion. But still I do not remember any fault ever being found with the length of the service, nor any complaint of any kind; they expected a good long service. Indeed there were no criticisms in those days, either in regard to the service, the Minister, the choir, or anything connected with the church. If any of us did happen to find fault with anything, mother would reprove us, and this was the custom generally throughout the congregation. There is a great change in this respect now-a-days.

They had quite a large choir, led by William Kennedy, and made up of young people of the church. They sang very well and had quite a good reputation throughout the country. William Kennedy was my school teacher at Jenkintown. In addition to being a fine bass singer, he was a very efficient leader. I remember the choir very distinctly, because I sang in it myself for a time. Right up to the time of Dr. Steel's death, they had a very good choir, but never any instrumental music; they used the old-fashioned tuning fork to start the singing, or rath-

er to get their key-note. The older people would sing as well as the choir, some with cracked voices, and some with no voices at all, but still they sang. Singing was worship.

They used the "Psalms and Hymns" introduced in 1844, or thereabouts. Before that they used a book by Dr. Watts, containing "Psalms and Paraphrases." Dr. Steel was very fond of having the psalms sung, and would generally select the longest in the book. Nor do I ever remember that he omitted a single verse or stanza. Likewise, he never failed to read a whole chapter, or sing an entire hymn. To omit a verse would have been regarded as too much of a concession to carnal comfort. In those days everything was done with regard to the solemnity and propriety of things. I remember the Communion services were very solemn, excessively so. In these days we try to soften down the solemn features, which, I think is right in the main, though it may be carried too far. We should be joyful in the house of prayer, but not flippant. The solemnity of the Communion service is impressed upon my mind. They would always sing a hymn before the service, and Dr. Steel would request all those who were not Communicants to change to the side pews; nobody ever went out.

One of my earliest recollections is the Sunday school. The old church was built upon ground that sloped to the south; it faced east; you went up steps to get in the front doors, and along the side of the church, on the south, ran a narrow room extending the whole length of the building; that was the Sunday school room, or, as we used to call it, the "Session Room." That was where the Sunday school was always held. Dr. Charles C. Beatty was superintendent and lived back on the hill near Rydal station. The boys would gather in front of the church until they saw the Doctor coming, when they would all take care to get inside as quickly as possible, knowing full well that we would get well talked to if we did not. The Doctor's desk was opposite the door, and had once been a pulpit.

There was nothing attractive about the Sunday school, but the teachers were good and faithful. The little ones forming the Primary class were taken up into the church and sat on the steps of the gallery. My first teachers were Miss Mary Parvin (afterwards Mrs. Porter and Mrs. Janvier), Miss Bessie Steel (the Doctor's eldest daughter—afterwards Mrs. John J. C. Harvey). They had charge of the Primary department of the school in those days.

We had a "Juvenile Missionary Society" at Abington, the dominant principle of which was "Self Denial." When a child handed in money for the Missionary Society, the President asked "How did you get the money?" The usual answer was, "by self-denial." When my turn came, I presented the money that some one of the family had given me for the purpose (I did not know much about self denial), and when asked the usual question, I replied, confidently but innocently "by self denial." Some one snickered.

A little later the Newton family came to Abington as guests at the Manse. Also Rev. W. A. P. Martin, who courted his wife here. There was a strong missionary feeling existing at that time. Dr. Martin became famous in China, and was afterwards Special Counsellor to the Emperor. Dr. Martin came to Abington about 1850 and married Mary Vansant, a ward of Dr. Steel's.

Miss Mary Parvin married here. Her first husband, Rev. Mr. Porter, was a Missionary to India. I was present at their wedding in the church and helped sing the Missionary hymn as a recessional. Mrs. Martin, Mrs. Janvier and Mrs. John Newton, Jr., went from this church into the foreign field.

This church also turned out a number of preachers, among them being Rev. Dr. Henry J. Vandyke, Dr. Alfred Ryers, Dr. Joseph Stevens, John McNair, also my brother, George D. and myself.

Dr. Steel not only preached, but also conducted a

private school, as was common seventy-five years ago. Afterwards he had a Girls' school, and I remember some of the girls. They always sat in the front seats in church. I think there must have been twenty-four or thirty girls in the school. Miss Mercy Vansant and Miss Mary Parvin assisted Dr. Steel in the teaching.

About 1850, after thirty year's service, it is not surprising that conditions should change, and that Dr. Steel should see possibilities for future growth and development. Consequently, the farm was sold in 1856 for \$18,872.50. A new parsonage was built costing \$5,319.93 and the house with 13 acres of ground at the corner of York road and Susquehanna road was purchased for \$4,500. Plans were considered for a new church building, but did not materialize during Dr. Steel's lifetime.

The only endowment received during Dr. Steel's ministry was \$500 from John Morrison in 1840.

The Rev. John S. Stewart, D. D., in his recollections, says that "Dr. Steel was a very active man; he was not a student, his tastes not being of that kind. His sermons did not show any theological aptitude, but he was a practical man and preached practical sermons; a very pleasant, generous, cordial man, and very popular. He was very felicitous in conducting a funeral service, and his prayers were peculiarly fervent and appropriate.

He was a good man and a faithful friend, a good man in every relation of life. He was fond of going to Philadelphia to all sorts of meetings. I remember the revival in 1858, he used to go down to Jayne's hall every day and come back in the afternoon and tell us about those Monday prayer meetings. He was a great personal friend of George H. Stuart, and was very highly esteemed by the Philadelphia preachers, and all who knew him. "Dr. Henry A. Boardman was a friend of his."

Dr. Steel died in the parsonage at Abington, September 2nd, 1862.

Rev. John Gray, D. D., of Easton, preached in Abing-

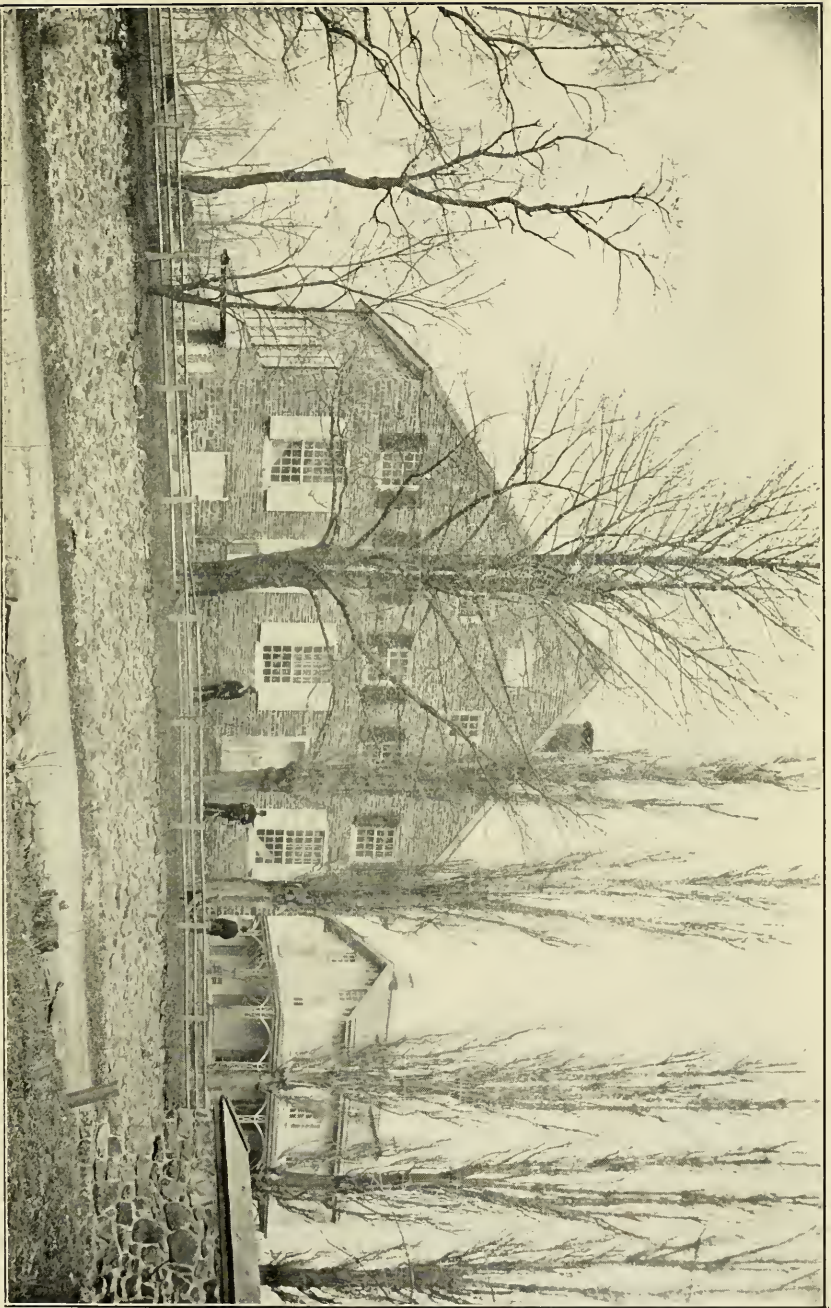
ton church, October 5, 1862 a sermon on the life and death of Dr. Steel. His text was:—"He was a good man and just."

The following notice was published in "The Presbyterian":—

"FUNERAL OF DR. STEEL."

"Last week we announced the death of the Rev. Robert Steel, D. D., pastor of the Presbyterian church at Abington, Pennsylvania. On Friday, September 5th, his remains were committed to the grave in the church yard near to which for more than forty years he preached the blessed gospel of Christ. The presence of a large congregation composed of men of every creed, and every class in life, many of whom had known Dr. Steel through the course of his long and honored life, fully attested the strong hold which he had secured upon the love and respect of the community in which he had dwelt. It was a sincere, spontaneous tribute to the memory of a good and useful man, by those who had the best opportunities of observing his goodness and usefulness.

A procession formed of the attending clergy and the immediate relatives and friends of the deceased, bore the body from the parsonage to the church in which he had ministered for forty-three years, which was already filled by a large assembly. The services were begun by the Rev. John Gray, D. D., of Easton, Pennsylvania, the life-long friend of Dr. Steel, who gave out a hymn, read a portion of the fifteenth chapter of 1st Corinthians, and uttered a few tender and affectionate words over the body of his brother and friend. He was followed by the Rev. Jacob Belville, whose father, then settled in a neighboring church, had been Dr. Steel's early companion in the ministry. Mr. Belville's words were addressed to the church and congregation of the departed father, and we have rarely heard an appeal which was so apposite and beauti-



ABINGTON CHURCH—1833-1866.

ful. Prayer was then made by the Rev. Mr. Murphy, of Frankfort, Pennsylvania. The procession re-formed, and the body carried by members of the Second Presbytery of Philadelphia, was borne to the old church yard immediately opposite to the church, and there, as the sun was going down in the western sky, was laid to rest in the midst of many whom he led to Christ and comforted in their last hours, and with whom he sleeps now in the hope of a blessed resurrection. A solemn prayer was offered at the grave by the Rev. Dr. Sheddan, of Rahway, New Jersey, and the great congregation quietly separated.

It speaks well for the people of the venerable church at Abington, that all their ministers have died while pastors of the church, and that their sepulchres are with them to this day. The ties which are kept unbroken so long must needs be strong, and we sympathise with them in their present great loss. Let them remember that when Christ removes the Under Shepherd, it is that he may become more immediately the Great Shepherd and Bishop of their souls. Let them not forget to follow him who has followed Christ, and been taken to his presence; and remembering his words to them while yet with them, let them earnestly strive to become partakers with him of like precious faith, and be ready to enter into the joy of their Lord."

Here follows the action of the Session of Abington church and of the Second Presbytery of Philadelphia:—

"ABINGTON PRESBYTERIAN CHURCH."

"At a meeting of the session of the Abington Presbyterian church, on the 9th of September, 1862, the following resolutions were passed:

WHEREAS, It has pleased God to remove from us by death our beloved pastor, the Rev. Robert Steel, D. D.

RESOLVED, 1. That in this appointment of Divine Providence we have lost a friend we loved, and a pastor

whom we revered. He was a meek and humble Christian, a sympathising, benevolent, warm-hearted, and true friend, an earnest and eloquent advocate of the truth, and a devoted minister of Jesus, who made it his study to live in peace with all men, and to win souls to Jesus Christ.

RESOLVED, 2. That we record our gratitude to God for his long-continued life, his consistent, holy walk, his fidelity and success as a minister of Christ, for his peaceful death, and for the sweet memories he has left behind him, and pray that the blessing of his life and the chastisement of his death may alike be sanctified to us all.

RESOLVED, 3. That we, as a session, offer our heartfelt sympathy to his bereaved family and his afflicted people and commit them in faith to his God and our God.

RESOLVED, 4. That in token of our reverence for his worth and services, we request the Rev. John Gray, D. D., his long and intimate friend, and now the oldest member of our Presbytery, to prepare and preach a commemorative discourse at his earliest convenience.

RESOLVED, 5. That a copy of this minute be conveyed to the family of our deceased pastor, and also to the "Presbyterian" for publication.

By order of the Session.

C. C. BEATTY, Clerk."

RESOLUTION OF THE SECOND PRESBYTERY OF PHILADELPHIA.

With reference to the death of the Rev. Dr. Steel.

At a meeting of the Second Presbytery of Philadelphia, at Hartsville, on the 8th of October, 1862, the following minute was adopted, viz.

Presbytery is again called to record, with sorrow, the loss of its most aged member, in the death of the Rev. Robert Steel, D. D., pastor of the church at Abington. He died at Abington on Tuesday morning, September 2d, in

the sixty-ninth year of his age, and in the forty-third of his pastorate. He was born in the North of Ireland in the year 1794, and came to this country in his early boyhood; and after passing through a preparatory course of study in Philadelphia, and a collegiate course at Princeton, he pursued his theological course at the Seminary of Dr. Mason, in New York, and was licensed to preach the Gospel by the Presbytery of Philadelphia.

He laboured in Philadelphia for a time as a missionary, and in the year 1819 was ordained and installed pastor of the Presbyterian church of Abington. He was a worthy successor of the venerable men who had laboured before him in that ancient church. There he spent his whole pastoral life; and he lies side by side with Malachi Jones, Trent, Tennent and Dunlap, all of whom, like himself, were called to their reward at the close of a long period of service in the same field. His relations to this church, as indeed to the whole church, were always of the most pleasing character.

As a Christian, he was warm-hearted and generous, benevolent and forgiving, earnest and zealous, with a heart for all Christ's people and all Christ's work. As a minister of the gospel, as was his faith so was his preaching engrossed with Christ and his great salvation. It was scriptural, earnest, persuasive, and often eloquent. He was instant in season and out of season, reproving, rebuking, exhorting, with all long-suffering, and many prayers and tears. As a member of this Presbytery, he was pre-eminently faithful, ever present and assiduous in his endeavors to advance every measure that seemed to him calculated to promote the success of the cause of Christ.

He was peculiarly distinguished by an enlarged benevolence which characterized him in all his relations, in his private and public walks. The poor and the spiritually destitute were alike the recipients of his appropriate beneficence, and many a feeble church, and

needy missionary, and many a struggling candidate for the ministry, will long bless his memory.

His death was, as might have been expected from his life, serene and happy. Among his last words were these "I have a peace which passeth all understanding" and in the enjoyment of that blessed peace he passed from earth to Him who giveth it.

As a Presbytery we mourn the loss of his presence among us, while we record our gratitude to God for his long-continued happy life of faith, and usefulness, and love, and for his serene and peaceful death.

We offer to his beloved family the assurance of our sincere sympathy with them in their sore bereavement; and for his afflicted congregation, our prayers that his life of faith, and love, and effort, may continue to exert its hallowed influences in the preservation of their unity and peace, and the salvation of their souls; and for ourselves, we pray that we may have like faith, and like devotion; and when the Master calls, be ready, as he was, to obey the last summons from the scene of our earthly joys and labors."

Dr. Steele's monument contains the following inscription:

Rev. Robert Steel, D. D.

"Born near Londonderry, Ireland

Jan. 9, 1794

Ordained and installed pastor of the Presbyterian church of Abington, November 9, 1819.

Slept in Jesus Sept. 2nd, 1862

"A good man and just."

Erected by a sorrowing congregation.

Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors; And their works do follow them."

CHAPTER VII.

REV. JOHN L. WITHROW, 1863—1868.

Rev. John L. Withrow was elected pastor, March 16, 1863 at a salary of \$800, with use of parsonage and 12 acres of ground. He was ordained and installed pastor, May 21, 1863. He was fresh from Princeton Seminary, and was evidently very zealous. In less than a year from becoming pastor, we find this Minute of the Session, January 19, 1864:—

“The present religious condition of our church next engaged the attention of Session.

A strong belief was expressed that growing seriousness was plainly manifest and that we should indulge an expecting faith that the Holy Spirit may soon operate with reviving and quickening power. In view of this we resolve to have the Thursday, February 18, immediately preceding our next Communion, appointed to be observed as a day of fasting and prayer for the outpouring of the Holy Ghost upon our beloved Zion.

February 20, 1864, “Last Thursday, 18th ultimo. we spent as a day of humiliation and prayer for our church. It was a solemn and we hope profitable day to us all. The services were continued on Friday. Much solemnity pervades the entire church and congregation. Several are inquiring, others are arrested and ready to ask what they must do to be saved.

Our prayer is that it may be the little cloud that shall overspread the whole heavens.”

A year later, February 18, 1865, we find the following:—

“This has been a precious sacramental occasion. Im-

pressions were made which we hope may never be effaced. Although there has been no special outpouring of God's Spirit, such as the church and the whole world would call a revival; still the people of God seem to be growing in zeal and engagedness. Many have said that they begin to find that religion means a very great deal more than belonging to a church.

Our members are praying, and God is answering, before we call and while we speak. He hears, to His excellent Name be the glory."

In 1904, Dr. Withrow, then in Boston, was communicated with, and asked for his recollections of Abington church. They are submitted herewith:

MEMORIES OF THE ABINGTON PRESBYTERIAN CHURCH IN 1863—1868.

"The memories I have of Abington and its Presbyterian church are as vivid after two and forty years as they could be if it were only that number of months instead of years since I shared its life. It was in May 1863 that the Presbytery of Philadelphia North ordained and installed me in that ancient and honored church. Rev. Robert Steel, D. D., had but a brief time before finished a pastorate of forty years and passed to his rest and reward. He was a man of excellent parts and very highly esteemed by those who knew him. He was the fifth pastor of the Abington Church; and the bodies of all the five found their resting place in the old graveyard at the end of their service there. At the opening of my ministry, the Civil war was at its worst. The Abington Church had a large percentage of sympathizers with the South. It was a day of difficulties for pastors who had divided churches. Many good ministers lost, first their influential people and then their pulpits. But by help divine we did not lose a single family, but gained adherents continually, although no Sunday passed without prayer be-



REV. JOHN L. WITHROW.

ing offered by me for the success of our arms in maintaining the Union.

To this day it affords me solid pleasure to recall the uncommonly good people we had in those days: the Steels, Coltmans, Manns, the Stewarts, the Harveys, Shelmires, the Hamels, there now, I should not have indulged in the reminiscence of those, because other dear ones are as deserving of mention. Think you I forgot to speak of Dr. Beatty? Indeed I did not. He was the sturdy old Roman of them all. He had for long years before, a habit of napping a little while Dr. Steel was preaching. But when I started in, he was wide awake at every service. Some one twitted him, asking "How is it Doctor, you never doze in church now-a-days?" Well, said he, when it was Dr. Steel I felt safe in trusting him, but this young fellow will bear watching, and so I keep after him. What a man of fidelity and conviction he was to be sure. When he had something to do, he went on to do it until it until it was thoroughly done. The perseverance of the Saints in good work was a fundamental article of his faith. Here is an illustration: Many years before my day the Sunday schools in all the churches of the vicinage formed a union, and this Union held quarterly meetings. At first they were popular and profitable, but at the end of Dr. Steel's ministry the meetings were so neglected that almost no one attended. None the less, Dr. Beatty always gave me a written notice to give from the pulpit. For a few times I forgot to go myself; but mending my manners and putting in an appearance, what did I see and what sort of a meeting was it? There were just three of us in evidence. Dr. B., Miss Mary S. and myself. Dr. B's voice was badly off with age. Miss B's voice was not all we expect to hear in the world of angels, and yet Dr. B. gave out a hymn, which we mangled rather than sung. A prayer followed and a piece of scripture was read, and, would you believe it, the Doctor announced the collection and carried the box to Miss Mary and me. Then we tortured another hymn. I

pronounced the benediction and we went home smiling. But dear Dr. Beatty was specially serene in a sense of duty done.

The building of a new church structure was attended with incidents of lasting interest. When the war collapsed with the surrender of General Lee to General Grant, in the Spring of 1865, I was moved to agitate the matter of replacing the old barn-like structure we had, with a more sightly and suitable church building. Well I knew how much most of the people were attached to the ancient and ungainly pile, and so, instead of approaching the thought of a change cautiously, I began without consulting any one, by giving out for a Sunday morning text: "Neh. 2: 18. "Let Us Rise up and Build." The church people, particularly the fathers and mothers, were too much surprised to be angry, and before bad feelings had time to form and flame up, they had my plan before them, and that they afterwards executed in detail. More than to any one else, I have always given Mr. John J. C. Harvey the credit of the architectural work. His ability and excellent taste in that line deserved and received praise at every point. To myself I took the onerous task of securing subscriptions and actually did obtain all that was got until my work was done, and I was removed in September 1868 to the Arch (above 10th) street church in Philadelphia."

The minutes of Session February 16, 1867 show as follows:

"On account of being without a church building for several months, the celebration of the Lord's Supper has been omitted. In August we attempted it in the Grove, but were dispersed by very sudden and heavy rain.

Being deprived of the comfort so long, our people seemed to come with a sharpened appetite for the feast. Of the six who joined by profession, several were cases of great interest, especially that of John M. Fenton, the President of our Board of Trustees. Treasurer of our

Building Committee, a man whose influence is great and growing and of whom the opinion had become settled that he never would acknowledge Christ. He came as a little child."

The contract for building the new church was awarded to William Hallowell January 22, 1866 for \$15,300.

February 22, 1868: The minutes of the Session show 25 persons admitted on profession.

"Of these, 12 received the sacrament of baptism; sixteen are heads of families; three have attained the age of three score and (nearly) ten; and one is a dear lamb of Jesus fold, Sallie Coltman aged 9 years. She is the daughter of a most godly mother, and has had a desire for the last two years to confess Christ."

Mr. Withrow resigned November 25th, 1868 and went to the Arch street Presbyterian church in Philadelphia.

From Captain W. W. Wallace we obtained valuable information of Mr. Withrow's strenuous efforts in building the new church. The following letter explains the situation at that time:

"Abington, Pa., 18th January, 1867.

Wm. W. Wallace, Esq.

My Dear Sir:—

Your generous interest and voluntary, noble proposal yesterday broke like sunlight through the cloud of darkness which was upon me. As intimated, and to an extent which it was not proper to intimate *there*, this enterprise has been all on my own shoulders. Our people were not opposed, but *afraid*. Had I not gone forward, the point would have had to be given up. We have full as many at a Wednesday eve prayer meeting in the summer nights as there was for a morning congregation when I came in 1863, simply because the community see a determination to go on, and yet the vast majority are small farmers who rent their farms. We have not a man in our church who by any forcing of terms could be called *rich*. The people have given nobly. Beholders admit this. Trusting in

God, giving myself *up to the work, soul, body and purse*, the thing has gone on to this day.

You saw how beautiful a little church we have. All we need to put us in such condition as to pay our expenses and prosper, is, that about five thousand be made up within one year. Our friends are coming to our help nobly. All the hope I have is in the Good Master disposing friends favorably. If He does, and they give, He will abundantly reward them.

Without any other than the most profound and honest convictions, I am free to say that he who will take this church to heart and help release it from embarrassment, will be doing a great work for God and coming generations.

It cheered me to meet a friend in yourself. Of course you promised no figures. I well understand that. But with the feelings you had there yesterday, I will be confident that, with the blessing of God, you will do something that will make this heart leap with joy!

As I tell my friends, this is not my church. I may be here but for a little while, and yet, for this church's sake, for the great good in time to come (although my salary has been but \$800 until the last year), I have worked day and night and have laid four hundred dollars on its altar, although I have nothing but my salary to live upon. This allows me to state simply to show friends that I am not striving to get them to do what I myself am reluctant to undertake.

May God prosper you, my Brother, so that His Saints may bless you and your heavenly reward be increased.

At your next visit to Abington we crave the pleasure of a visit.

Very sincerely yours,

J. L. WITHROW."

In a letter dated April 5, 1882 Dr. Withrow writes Captain Wallace:—

"Let me once more say I can never forget the favor

you did me and the cheer you gave me in that wintry day in 1866. The memory of it withers not."

"The Interior" a Presbyterian paper published in Chicago has the following notice in its issue of September 30, 1909. "Dr. John Lindsay Withrow, who died at Brookline, Mass., September 24, in his seventy-second year, was pastor of Third church in Chicago from 1887 to 1898. He was held in affectionate regard by his parishioners and his occasional returns to his old pulpit always brought him warm welcomes. The services at the church last Sunday were marked by tender references to him and to his valuable work in that congregation. Dr. U. D. Hardin, the present pastor spoke appreciative words which awoke a sympathetic response from his hearers."

CHAPTER VIII.

REV. SAMUEL T. LOWRIE, 1869—1874.

Rev. Samuel T. Lowrie was elected pastor March 11, 1869, and was installed May 27, 1869.

“He had the advantages of a thorough classical and theological education at Miami University and the Western Theological Seminary, and the additional advantage of extensive travel. Before coming here he had also acquired much practical knowledge of ministerial duties, both at Alexandria, Pa., and at the Bethany Mission, Philadelphia.”

Mr. Lowrie revived the Sunday school at Jenkintown, started originally in Dr. Steel's time. The effort was continued for a year; then Mr. John Wanamaker presented the costly and beautiful chapel that has done so much to secure permanency and comfort to the school and scholars. It stands there as a memorial of a loved daughter whose precious memory it will perpetuate.”

The foregoing quotation is from Rev. Leighton W. Eckard's historical discourse August 30, 1876.

The following history of this school is here inserted:

HISTORY OF “GRACE PRESBYTERIAN SABBATH SCHOOL,” JENKINTOWN, PA., 1869 TO 1906.

At a meeting of the Sabbath-School Association of the *Grace Presbyterian Church of Jenkintown, Pa.*, some few months ago the question of “How and when the school was organized” was raised by some of those present, and the following facts bearing on the subject have been gath-



REV. SAMUEL T. LOWRIE.

ered by Mr. George Hamel, Jr., the present Superintendent of the school:—

Thirty-seven years, the time since the school was organized, has elapsed. It seems but a short time, but who can look forward for a like period—with any certainty, or without a feeling of fear?

At the request of Mr. Hamel, the Rev. Samuel T. Lowrie, then pastor of Abington Presbyterian Church, the Mother Church, has furnished the following data from his personal diary, which seems to be the only record of the event, interesting himself at some length to do so.

Many people seem to look upon Friday with a great deal of superstition, thinking it the most unlucky day upon which to begin or do any work of importance, yet on Friday evening, July 9th, 1869, at a meeting of the Sabbath school teachers of the Abington church at that time a weekly meeting, there were present eighteen persons. Mr. Lowrie suggested the starting of a school at Jenkintown, and it met with favorable consideration, the result being that on *Sunday, July 25th, 1869, at 2.30 p. m.*, a meeting was held in what was known as the Lyceum building, which is just north of the present church property in Jenkintown, and a Sabbath school was organized by Mr. Lowrie. There were present on that occasion eighteen people who constituted the school, besides a few others as visitors, at which time Mr. Lowrie says he took encouragement from reading and speaking from Luke 5: 1-11, "The miraculous cast of the net." At the close of the school he gave cards and mementoes to the children and all the teachers present. Mrs. J. J. C. Harvey (Mr. Harvey being ill), Miss Annie DuBree, Mrs. Lowrie, Miss Mary Wigfall, Mr. John B. Stevenson and Dr. Beatty. Mrs. Lowrie, Mrs. Harvey and Miss DuBree he counted as teachers.

One very interesting item is, that the record of the names of the children present on that first day of meeting, has been kept, and is:

Lizzie Myers, Christiana Myers, Eddy Myers, Mary Myers, Lucy Warwick, Eliza Robinson, David Robinson, Annie Robinson, Douglas Robinson, Mary Robinson, Caroline Weiss, Lena Weiss, Mary Weiss, Frank Weiss, Miss Nice, Thomas Wanamaker, Rodman Wanamaker, Caleb Fox, Spencer Ervin.

There were present besides, several young men from Abington, with a Mr. Thomas, who may also be counted as part of the school; Mr. Lewis Trout was appointed to have charge of opening the building.

Looking backward over the years we find that within those old walls of the Lyceum has met, at different times the nucleus of each of the different churches which have been started in this town, and we wonder did those first scholars of this "*Grace School*" ever think what an important part they were playing in that new organization which was destined to develop later into a church, separate and distinct from the parent body "the old Abington Church," and yet, in looking over the first list of scholars, we find that not one of them is at present identified with the school.

In commenting on the occasion Mr. Lowrie says: "Some of the children were more thorough than I was, for they brought pennies (six of them)," yet we are inclined to think that he showed discretion in not asking for any collection at that first meeting, for as the love of God fills the heart, so will the desire to give to His cause, also increase.

Friday evening, July 30th, 1869, a teachers' meeting was held at *Abington Church*, with fourteen members present. A committee was appointed for the Sunday School Anniversary, to be held on Thursday, August 26th, 1869; this committee was composed of two members from each of the schools of *Abington, Willow Grove, Fitzwatertown* and *Jenkintown*.

From Mr. John Hunter, of Abington, we learn that Mr. John Wanamaker was Superintendent, Mr. John

Hunter, Associate, Spencer Ervin, Organist and Librarian, and Robert Leedom, Secretary.

On Sunday, August 1st, 1869, the school was graded, forming an Infant Class and three others. There were present twenty-four scholars and four teachers. Mr. Lowrie was given a class of grown men, Miss Annie DuBree the Infant Class, Mrs. Wanamaker a class of boys, and Miss Mary Wigfall a class of girls, all of them being very much encouraged with the school.

On Sunday, August 8th, 1869, the school opened at 2.30 p. m. with twenty-eight present, there being no record of the other Sundays of the month. It was noted that the room in which they met was much improved in appearance, as it had been cleaned and painted, showing a desire for a bright and cheerful surroundings for the new venture.

The need and importance of such a work could not be more emphasized than by the events which rapidly followed, as may be seen by the record.

On Thursday, September 9th, 1869, a prayer meeting was started in the old Lyceum building, in charge of Mr. John Wanamaker, and at that first meeting there were thirty-five present. Dr. Lowrie was unable to be present, and Mr. Wanamaker could get no one to take any part in the meeting, but a Mr. Parvin, a young man who had come with him. The Parvins formerly resided at Ogontz and attended the Episcopalian Church there. One of the sons studied for the ministry, and probably this was the one to whom Dr. Lowrie referred. He further records that he went to Jenkintown, Thursday evening, September 16th, 1869, and the attendance was fifty-three, Mr. Wanamaker being present, and both prayed and spoke in the service. The record continues:—"I was surprised at the attendance and wonder to what it will lead."

On Sunday, September 12th, 1869, they had an interesting time at the old building. The school opened with

a large attendance, some of the very ones Dr. Lowrie desired to see there being present, but neither he nor Mrs. Lowrie were there, on account of a sick son, Mrs. Wanamaker also being quite ill. Mr. Hunter, the Superintendent, being new to the position, perhaps did not take as much advantage of the opportunity as the others might have done. Dr. Lowrie says, "I see plain signs of a good Sabbath school; I expect the best in Jenkintown."

In passing, it would be but fair to state at this time that Mr. Hunter was a very young man, without any of the experience which he afterwards gained, for he was later elected as Superintendent of the Abington school and held that position until about a year ago.

On Sunday, September 19th, 1869, they were full of encouragement with the school at Jenkintown. There were present 41 scholars and 7 teachers, but complaint was made of too few papers for the scholars; the record says:—"Mr. John Hunter promises well as a Superintendent, and Spencer Ervin as an organist." Mr. Ervin has since deceased.

A paper received from Mr. Hunter, the former Superintendent, affords some interesting information, but gives only one date, that of the organization of the school. It states:—

"The school has steadily increased in numbers and interest, and we feel encouraged to work and labor, more and more. We now have about 110 names on the roll, with from 60 to 70 in regular attendance. These scholars form seven classes, the teachers of which are always present or have sent substitutes, almost without exception. The seven classes are called "bands" and on the third Sunday of each month, hand in the collection for the month, for missionary and other purposes.

A melodeon was presented to the school by the Bethany Sabbath school of Philadelphia, which proved to be of great pleasure and profit to the school, much of the interest in the school, being due to its use and aiding the child-

ren in their singing. This instrument remained in the school until a few years ago when it was given away.

All the money now, that we can raise, we expect to appropriate for the purpose of erecting a new building, a real home of our own is what we earnestly desire."

At the time this was written the school was still holding its services in the old Lyceum building.

"Seven members of the school and prayer meeting, during the year past have united with the church, which great blessing encourages us in our belief that God has chosen this place as a home, where He will come to supply the wants of all who are needy."

Throughout this paper the name of Dr. Lowrie appears frequently, but as the only record of these events here set forth happens to be the personal diary of Dr. Lowrie, this feature may well be excused.

Compiled by *George Hamel, Jr.*, Jenkintown, Pa., in 1906, being then Superintendent of the Grace Presbyterian Sabbath school.

The following extract from Minutes of Session:—

"January 19, 1871: The Pastor announced that John Wanamaker had requested him to join him in a trip to Europe for three months, to sail on the 12th of July; that in his judgment the condition of the congregation and of his family allowed of his taking that recreation and seeking the profit that might be gained by such a tour.

Further he proposed to be responsible for the supply of his pulpit during that time—while the prayer meetings and Sunday schools he would request them and others to care for.

After conversation, the Session cordially and unanimously consented to the arrangement, promising to be diligent in their parts and that they would follow their pastor with prayers for his prosperity."

In June 1904 Dr. Lowrie wrote the following reminiscences:

"The institution of an Historical Society connected

with the Abington Presbyterian Church, of which you inform me, is a very exemplary movement. As you intimate that a communication from me of some memories of my pastoral connection with that church will promote that object, I take pleasure in noting down the following:

I first saw that suburban region of Philadelphia July 17, 1868, when I was a guest for a few days of Mr. John Wanamaker. The Rev. J. L. Withrow was then pastor of the Abington Church, and on July 19 I worshipped there and heard him preach. I was at that time pastor of Bethany Presbyterian church in Philadelphia. On November 8 following, Mr. Withrow and I exchanged pulpits. Very soon after that he became pastor of the Arch Street Presbyterian Church. On March 11, 1869, the Abington Church extended me a call to be their pastor, and on Sabbath April 25 following I began my ministry there. On Monday May 3, thirteen wagons out of the congregation gathered at the S. E. corner of 22d and Pine streets, Philadelphia, where I had been living, and quicker than I could direct details of delivery, took all of my stuff and bore it off to Abington, without cost to me, where it was soon disposed of in the Parsonage, the same that still stands.

My Installation by Presbytery (at that time the Second Presbytery of Philadelphia—"Old School") was by a committee, and occurred Thursday 10.30 a. m. May 27, 1869. The day was rainy. In the absence of the Rev. Mr. Davis, Moderator, Dr. Thos. Murphy, of Frankford, presided; Dr. R. Owen, of Chestnut Hill, preached the sermon. Dr. Murphy gave the charge to the Pastor, and the Rev. Miller Woods of Hartsville, the charge to the people.

The enterprising ministry of Dr. Withrow left a method of pastoral work that exacted much diligence on my part to maintain. There were three outposts where afternoon preaching was done, viz: Fox Chase, Willow Grove and Fitzwaterntown, and at the last two named Sabbath Schools were maintained in the summer. All the

adjacent region was comprised in the Parish. Robert Barnes lived at Fox Chase. He and Dr. Beatty and George Y. Mann composed the Session of Abington Church at that time. Mr. Barnes died October 3, 1869, having been 44 years a Member of the Session. For more than five years he and his sister who survived him were the only surviving members of the Church as that membership was when the Rev. Dr. Steel became its pastor.

The members and adherents of Abington Church that lived at or near Fox Chase were few. The next regular occasion of my preaching there after the death of Mr. Barnes was October 17th, 1869, and it was made the final one. This had become the more expedient because Jenkintown, which was so much nearer the Church on the same side of the parish, had been rapidly growing, and comprised many families of the congregation.

On Sabbath, July 25, 1869, a Sabbath School was instituted in the old Lyceum of Jenkintown, a building that was then much decayed. It began with eighteen scholars and three teachers, two of the teachers being Mrs. Lowrie and Miss Annie DuBree, now Mrs. John Hunter. On Thursday evening, September 9, 1869, the weekly prayer meeting was begun in the same place, in charge of Mr. John Wanamaker. Very soon after this, Jenkintown became one of the regular places for the pastor to preach once a month in the evening, taking the place of the monthly afternoon preaching at Fox Chase. But the work there speedily enlisted so many that services were held every Sabbath evening. For the evenings when it was not the pastor's regular work, leaders for these meetings were found partly in the congregation, but more generally in Philadelphia, and chiefly by Mr. Wanamaker's help, he himself being often the leader, not only when living near, but also in winter when he lived in the city. This way of providing for those meetings was continued as long as I was pastor. Not long after the Jenkintown Sabbath School was started, Mr. John Hunter became its Su-

perintendent; this, I think, was September 11, 1869. He and Mrs. Albert Mann, George S. Yerkes, and our summer friend, John B. Stevenson, were those of the congregation that were most helpful in the evening meetings. Of those from the city I will mention particularly Capt. Nicholas Baggs, because he has long been a member of Abington Church, having taken up his residence in Abington some years after I left. The meetings of both Thursday and Sabbath evenings in Jenkintown were often favored by his helpful presence. An interesting occasion demonstrated the fidelity with which he kept his promise to be there. It was Sabbath, November 3, 1872, when Epizoot incapacitated all horses in city and country, and no horse cars were running. To meet his appointment in Jenkintown, Capt. Baggs walked from Grace Mission, 22nd and Federal streets, to the Berks Street R. R. station. Having mentioned the epizoot, I may go on to say, that at the same date, Mr. John B. Stevenson's horse and my horse, Don, were the only ones in and about Abington that had escaped the disease. But by November 12 my horse was alone exempt, and he never took the disease. For a little while Mrs. Lowrie, who drove him almost daily to Jenkintown or through it on her errands, volunteered to carry the mail destined for Abington.

It was a day in August 22-24, 1870, when Mr. Wanamaker and I were spending a day on Lake Hopatcong, N. J., that he proposed that if the Abington church would get a suitable lot on the York road at Jenkintown, he would at his own cost, erect on it a good Sunday school building. I very readily undertook the matter of the lot, and supposed that it would be easy to get one just where we both thought it was most desirable to find one, viz. close to the village on the south side. On that side, however, nothing could be gotten at a price that seemed possible for the church to pay. Only when at last convinced of that, was the present site of Grace church bought, which was all that was available. That lot was bought Decem-

ber 17, 1870. It was not until May 7, 1871 that the money was subscribed and collected to pay for it. On that date payment in full was made, and title to the lot obtained.

Meanwhile, on Mr. Wanamaker's part, the idea of the building he would erect took on a costlier character. His infant daughter, Harriet died October 27, 1870, which was just two months after our agreement was made about this enterprise. Our Jenkintown Sunday school was the summer school of that gracious child, in which she showed great delight, and was a member of its infant class. Mr. Wanamaker resolved to make the promised building an offering, memorial of her. The cornerstone of what was then called Jenkintown chapel was laid July 7, 1871.

Mr. John J. C. Harvey superintended the work of building and bore the brunt of all the trouble attending that. It was not until September 5, 1872, that the finished structure was dedicated. The chief cause, however, was a modification of the building. It was nearly finished in May 1872, with its south wall a plane parallel to the north wall. The interior effect was bad for light, and the pulpit encroached too much on the floor room. Mr. Wanamaker therefore had that south end modified, tearing down the existing wall, and building the recessed extension with its three large windows as the same appear at this day.

On Sabbath, September 8, 1872, the Sabbath school assembled for the last time in the Jenkintown Lyceum "numbering now 165, with Mr. Hunter and his teachers, and after singing and prayer of thanksgiving for mercies enjoyed there, marched out in procession and took possession of their new quarters. There Mr. Wanamaker took the lead and taught a lesson from the blackboard, the lesson being all about Jesus."

The Willow Grove outpost appeared from the very first of my ministry in Abington until the end, a very promising region of spiritual labor. The Sabbath school,

held in summer was superintended by Mr. Albert R. Mann and he and Mr. William T. Yerkes, with their families, were the main support of the Sabbath school and of the preaching services. The Sabbath school was good in numbers and enthusiastic in song, and from it came goodly accessions to the full communion of the church. It was held in the public school, as were also the monthly afternoon preaching services. The attendance on the latter of others beside the Sabbath school was generally good, and sometimes surprisingly large, especially at evening meetings that were sometimes held every night for a week. It was always a pleasure to preach there; the interested and serious manner of the hearers always encouraged the hope that some must be drawn to Christ. But there were very few of the locality that were manifested to be such. The accessions to the church from the Sabbath school there were from families like the Mann and Yerkes families that went there to make and keep going the fire of faith and religion. It seemed good to believe that better things must appear if only more were done. The Session of Abington church at length entertained a purpose of having a chapel there as at Jenkintown. This proceeded so far that on April 22, 1873, Squire Bockius and I met Sheriff Jeremiah Larzelere and his brother, John Larzelere by appointment at Willow Grove, to consider an offer of Sheriff's to give a suitable lot of ground on condition that a convenient and attractive house of worship would be erected on it by the Abington church. At that time a site was actually agreed on, and promptly thereafter a beginning was made of collections of money for the building by mite boxes distributed among the scholars of Willow Grove Sabbath school. The thing was of course not to be achieved in a year, but by the time a year had elapsed I was called away from Abington. The project never ripened. Eventually a M. E. church was built near the site we had agreed on. The Lord show them favor and cause them to do more than we even could then imagine might

be done. Which well might happen, seeing what Willow Grove has since become in material respects. Had a Presbyterian Church been planted there in my time and flourished in grace, the development there would likely have been different from what it has been. The rural cemetery might have come, but the popular park might not. Many will think the park without a good Presbyterian Church a greater benefit than a good Presbyterian Church without the park. I think just the other way. There will always be just such difference in what men think.

The Fitzwatertown Sunday School was conducted only in the summer months, and by Mr. Henry Stewart and his sisters, whose persevering labors on a spot so distant from their homes was most praiseworthy. I found an afternoon preaching service once a month to be part of my pastoral duty; but only in summer and in connection with the Sunday school. My first service there was on June 6, 1869. The S. School was continued there during the summers of 1871-72, the last meeting occurring Sabbath, October 27, 1872. It was not again resumed. The scholars were few, and few beside them attended the preaching services. The locality lay quite beyond the remotest families that attended Abington Church.

Meanwhile Edge Hill Village had been growing and presented an inviting field nearer the church, and with many church families nearby, and especially that of Mr. George Hamel, that was well able to sustain and direct a work there.

A beginning of religious work by Abington Church in Edge Hill Village was made Sabbath, October 6, 1872, at 3 o'clock p. m., by a preaching service held in the hall owned by Mr. Wood, who gave its use for that and for S. School purposes free of charge. "Mr. John B. Stevenson drove me over there. About seventy (70) persons had collected; about 10 of our own church people, and 8 from the Flourtown Presbyterian Church, 3 of these being El-

ders of that Church having their wives along. Mr. George Hamel was the Elder of our Church present.”

The following Sabbath, October 13th, the S. School was started in the same place, with Mr. George Hamel, Elder, as its superintendent, and 12 scholars, 6 of whom were Protestant families, and 6 of Roman Catholic families. The following Tuesday evening, October 15, a prayer meeting was begun in the same place of which Mr. Hamel was to have charge. I was not present, having engaged to participate the same evening in the dedication of the present edifice of the Second Presbyterian Church in Philadelphia, corner of 21st and Walnut streets. But the late Mr. R. S. Walton, of Philadelphia, had engaged to be present, and two public school teachers of the neighborhood had promised to assist. Mr. VanWinkle, store keeper at Edge Hill Village, who was at that time connected with the Flourtown Presbyterian Church, and Mr. Heiss, a Lutheran, that lived nearby, were very encouraging to all this religious effort. Forty persons were reported to have attended this first week-evening prayer meeting.

The work thus begun went on encouragingly from that time, though the Tuesday evening meeting had seasons of languishing, and sometimes seemed to have ceased to be.

It will be seen that the several week evening meetings were appointed in a way to make it possible for the pastor to attend them all, viz. Edge Hill, Tuesday, Abington Church, Wednesday, a meeting of many years' standing and Jenkintown Thursday. The services of the Sabbath Day were morning and evening in the parent Church, every Sabbath evening at Jenkintown, once a month on Sabbath afternoon at Willow Grove, and once a month in the evening at Edge Hill, with a tendency at Edge Hill to more frequent meetings. All these the year through, and not merely in summer for any of the places. On the other hand, Fox Chase had been given up as a preaching place

of the Pastor of Abington Church, and also the summer preaching at Fitzwatertown. It was not a little puzzling for the Pastor how these meetings were to be led, when he could not be present himself. Things would happen also to hinder him, and others that were regularly in charge, from being present at their appointed times. The memoranda of pastoral labor of that period show that I drew largely and constantly on my acquaintances in Philadelphia for aid, both ministers and active lay laborers. My diary of that period shows that the visits made to the city were almost always charged with errands to get some one to help the work of one or other of these meetings. And then came the seasons when a protracted meeting was called for, and special help of the sort was needed. A review of these things shows that my requests for help were complied with in the most fraternal and generous way possible, and my invitations to preach were accepted, when acceptance was possible, as ministers are supposed to accept when invited to preach for a university or a convention. The review of the names of clergymen and of laymen that in this way came to speak The Word in our meetings deeply impresses me now by the number of different persons that they were, and still more by the eminence of many of them, some eminent already, others that became eminent as Christian ministers.

A very signal instance of the latter was D. L. Moody, who, through the influence of Mr. Wanamaker, accepted my invitation to preach in the Abington church and Jenkintown Lyceum, and did so Sabbath, March 17, 1872, and again later on week days, March 20, 21, 26, 28 and April 3. On the last day named, Ira Sankey was with him and sang. At that time Mr. Moody was having meetings in the Central Presbyterian church in Philadelphia, and made these meetings with us as opportunity permitted. His meetings in the city were well attended, but had not the countenance and co-operating presence of any clergymen. This was quite unlike his later experiences. I

think I was the only clergyman that at that time in this region invited his aid in distinctively pastoral work. Mr. Moody, was and had been for some time already notorious; but his eminence had not yet dawned on the churches. It did a few weeks later when he went to England, and the Lord attended his preaching with such power and demonstration that Christendom knew that a great Evangelist had appeared. Then we of Abington church read reports of sermons preached in England that we recognized from the texts had been preached to us. One was on "Romans 8: 32 "He that spared not His own Son." And reading how many thousands were blessed by those sermons in England and Scotland, we wished that we had heard better when the same evangelist preached the same to us. Mr. Moody spoke and labored with inquirers when he was with us, doing it with all his might. The meetings were good as we usually counted meetings, but the community was not unusually stirred. There were, however, some that then first confessed Christ, and some of these remain to this day in the membership of Abington church and of Grace church, Jenkintown. I trust that they remember gratefully how God sent Mr. Moody to call them.

A very precious protracted meeting was maintained beginning with the Week of Prayer, Sabbath, January 7, 1872, partly in Abington church and partly in the Jenkintown Lyceum, and lasting four weeks, meetings being omitted only Saturdays. They lasted until Wednesday, February 7. The first was the organization of an Auxiliary of the Women's Foreign Missionary Society. That took place on the last day of the meetings, Wednesday, February 7, 1872, and was done by Mrs. William E. Schenck, president of the Women's Foreign Missionary Society, and Mrs. M. B. Grier, another officer of the same, who came by invitation to Abington church for that purpose. The same evening the Rev. M. B. Grier, D. D., preached in the church. The Auxiliary was organized

by electing Mrs. Dr. Steel, president, Mrs. Captain Robinson, vice president, Miss Mary Wigfal, secretary, and Mrs. W. P. Smith, treasurer.

The other precious event was, that at the next following communion, Sabbath, February 18, 1872, fourteen (14) were added to the membership of the church on profession of their faith.

These reminiscences deal chiefly with the circumference of the Abington church, that is, its outposts of pastoral work. I have chosen this way because it seems to me that no one is likely to tell this part of the church history. I was the last pastor that had such work to do in the abundance of labor of the extended parish transmitted from Dr. Steel to Dr. Withrow and from Dr. Withrow to me. Soon after me Jenkintown and Edge Hill became distinct churches, and reduced the area of the parish in those directions.

But having made so long a story about the circumference I must forego the satisfaction of reminiscences more clearly touching the center of the congregation. These would necessarily have more to do with persons and personal intercourse; for Abington village life is the most central of all. That kind of subject I am unable to represent in an amplified way, and brief mention affords little satisfaction.

I cherish a very reverent memory of Dr. Beatty and of Mrs. Steel, and of Miss Beatty and Miss Steel. In the next door closeness of that household Mrs. Lowrie and I always found good society. Their warm interest and sympathy in all that concerned us and our children cheered us every day. They uniformly supported our labor in the congregation with encouragement, good counsel and efficient help.

When Elder Robert Barnes died, October 3, 1869, Dr. Beatty and George Y. Mann were left to constitute the Church Session, till December 15th following, when Albert R. Mann, George Hamel and George S. Yerkes were

elected elders. A month later, Sabbath, January 16, 1870, they were ordained and installed.

For nearly a year after I became pastor, I superintended the Sabbath school at this church, which met before the morning services. But finding the Lord's day too full of other labor for me to attend well to that, and be Sabbath school superintendent beside, I called for an election of a superintendent, and March 13, 1871 Mr. John B. Stevenson was elected. But his place had often to be filled by another, which was oftenest Mr. George S. Yerkes, and sometimes Mr. George Hamel. On Sabbath, January 4, 1874, Mr. George S. Yerkes became the regular superintendent.

But what were the pleasantest occupations of my office as superintendent I still retained. These were hearing children who had learned their catechism, say it to me, and keeping the count of Scripture verses repeated by scholars to their teachers during the session of the school. One record of the latter states that Sabbath, March 5, 1871, the number of scholars present was 110; and the number of Scripture verses recited was 246. That was likely one of the best records. Then there was the further enjoyment of giving Bibles, Testaments and Hymn Books to such as attained the required standard of merit in these achievements.

Some may suppose that the Sabbath school anniversaries could not be passed by in reminiscences. They were observed in the last week of August or the first week in September. But though one may say how can you omit to tell of them! I have only to say: "How can I tell of them!" They were grand events and could be better anniversaries only by surpassing themselves. This in fact they seemed to do, for in my records each year's anniversary is declared to have been better than any that preceded it.

Neither can I tell of the surprise party given in the parsonage to the Pastor and his wife on Friday evening,

March 13, 1874. Never was a secret better kept, nor a surprise better achieved. If surprise must make an event an indelible memory, that party can never be forgotten by us who received it. But I have had the constant reminder of it on my bookshelves nearest my hand for constant and ready reference, in some volumes that made part of the rich gifts of that evening.

I may note here, of these reminiscences, that if anything in them merits preservation in the archives of a Historical society, it is the dates, which may all be relied on as they are given, for they are taken from my own diary of the period.

The foregoing story, as I find when reading it, gives a picture of a happy pastorate, and of varied labor that helped to perpetuate the spiritual life and growth of a venerable church, and contributed something to the best things that still remain there. It has been, indeed, my purpose to tell only such things. But of course it is understood that we were all human in those good days. The pastor did not go to meetings all the time, nor even to all that he ought to have attended. Nor were there always meetings at the time appointed. The weather was often too bad for the pastor to go to a distant meeting, or he had a cold, or some other obstacle to prevent going. And often for like reason the people would not meet. I am surprised now to note how often it is recorded: "The evening very inclement and the bell was not rung" and the like. I wonder whether there is such usage in Abington still!

And I took some interest in social affairs. For instance, I became a member of The Mooretown Horse Co. and joined in the good cheer of their annual supper. I will note here also that, the small-pox having appeared in Abington village and neighborhood in the fall of 1871, I joined with others in moving 70 persons, old and young, to assemble in the lecture room of the church on November 3, 3 o'clock p. m. then and there to undergo vaccination by Dr. Harvey. The charge was to be fifty (50)

cents for each person. But whether paying that or less, or nothing, every one was to be vaccinated. And they all were. Dr. Harvey was not a party to fixing the charge; and in fact no one paid a fee. There was a collection taken from the company that gathered of \$20.75, and after some demurring on the part of Dr. Harvey, he was prevailed on to accept it.

(Signed)

Sam. T. Lowrie.

Philadelphia, June 7, 1904.

We find the following record:

“At a congregational meeting held June 15, 1874, Monday, 4 o'clock p. m., I presented my request that the congregation would unite with me in requesting Presbytery to dissolve the present pastoral relations. This was granted, and Elder George Hamel and John J. C. Harvey, appointed a commission to represent the church. I took the step with a view to accepting the Chair of New Testament Exegesis and Literature in the Western Theological Seminary, Allegheny City, Pa.

Monday, June 21, 1874, the Presbytery of Philadelphia North met in the Presbyterian House, Philadelphia, and on the presentation of our request, dissolved the pastoral relations, to take effect after Sabbath, July 26. On that day I accordingly preached my farewell sermon.

Signed Saml. T. Lowrie.

EXTRACTS FROM THE SERMON OF DR. LOWRIE.

Text:—“Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace be with you.” 2 Cor. XIII-II.

“One of the most painful and at the same time most common incidents of life, is the necessity of saying farewell. Few farewells can be more trying to every warm and generous feeling than the one I am to say to you to-

day. I accepted the pastoral relation among you as a permanency. Most of you can recall the expressions of grateful pleasure I uttered when I stood up to take the pastoral obligations from the committee of Presbytery, on Thursday, May 27, 1869. They were sincere and profoundly felt at the time. I have continued in the same sentiment to the present hour. I never spoke a word or moved a pen to invoke the call that now takes me away. In accordance with that sentiment I have labored in the duties of my office here. I hoped to live long under these happy conditions; and I laid out extensive plans of Gospel work that would require many years to mature, and always kept in view an ideal of maturity that I could only hope to see and enjoy at the close of a long pastorate. I desired to see those ripe fruits, and the hope of that has been the cheering encouragement of many an hour when I felt weary of work, and cast down by the appearance of failure. All these things I must now leave in their infancy, "not having seen the promises" of them."

* * * *

"I have a peculiar comfort and pleasure in the thought that I am not leaving this charge for another that I must learn to love in the same way. Thus I may cherish a sentiment of fidelity to the love here that is altogether pleasing and congenial to my nature. I accepted this charge as a permanency, and as a last charge it will have a permanency in my memory. I have noticed how ministers that have retired from active work, recur often to their last charge, and draw most all their illustrations of pastoral work and experience from their experiences in it. I have often noticed with interest how such often begin some account with the stereotyped phrase, "When I was pastor of the ——— church." My future work and associations will necessarily often invite me to tell what I know of preaching and of pastoral work, and I shall often begin a remark with "When I was pastor in

Abington," and the preface, however stereotyped and stale it may become to others, will be a fond one for me.

I am deeply grateful to the Lord for the happy pastorate he has granted me in this charge. It has not disappointed those ideas I had of it when I accepted it as my abiding work. In many things it has exceeded my anticipations. There has been more work, i. e., more to work on, and more expansiveness and more fruitfulness in gathering souls unto eternal life; more happy unity and freedom from discussion, and more helpfulness in every good work. All this has the setting of a charming landscape, highly cultivated, and a most commodious home. Nor is it a little thing to me and mine that here two of our children have been born, and here all four have spent most happy years of childhood.

In this same connection I would like to speak of my Presbyterian relations with the brethren and churches that constitute the Presbytery of Philadelphia North. My union with you joined me to them, and the act that severs this relation also separates me from them. Time only allows me to say that those relations have been most cordial, and with several that have long been the friends of this church,—as Drs. Murphy and Owen—my relation has been one of close friendship, in which I feel greatly honored. For this I have been indebted to you, for your friends have become mine also. All these considerations, and more I cannot advert to for want of time and fitness, assure me that this farewell means far more for me than it can for any one else. It involves a wrenching and tearing away for me that others cannot feel. And now that the final and farewell act is to be consummated, and I must make it a matter of reflection and speech as I now do, I find it far more formidable than I could have apprehended.

Having said so much, some may be thinking "why then say this farewell, why not remain?" I may therefore take this occasion to speak of what takes me away, and

the considerations that make it a plain duty to follow the call I have received.

The work of teaching those that are themselves to be preachers of the word is of the highest grade of usefulness and importance. When Dr. Chalmers was called from the parish of St. John's, in Glasgow, to the Chair of Moral Philosophy, in the University of St. Andrews, he justified his acceptance to his church in an address from which, and also from remarks made on another occasion, I make the following extracts: "Some of you have long known what I think of the great worth and importance of a professorship, and that I have even held a literary office in a university, through which the future ministers of our parishes pass in numerous succession every year, to be a higher station in the vineyard, even of Christian usefulness, than the office of a single minister of a single congregation. You know that a machine in the hand of a single individual can often do a hundred fold more work than an individual can do by the direct application of his own hands. He who makes a machine, then, is more productively employed than he who, without it, engages immediately in the work. To produce a steam engine which sets a hundred looms agoing, is a far larger contribution to the goods of the country, than to work at a single loom. This principle, obvious enough in manufactures, is sadly overlooked in the business of human society. The man who spends so much time in the service of a philanthropic institution, is not so productively employed as he who excites the principle which prompts those services in the breasts of a hundred men. He who does work is not so productively employed as he who multiplies the doers. The elevated office of a Christian minister is to catch men. There is, however, another still more elevated, and that, too, in regard of Christian productiveness, which is to be employed in teaching and training the fishers of men. A professorship is a higher condition of usefulness than an ordinary parish." "Were there at this moment fifty va-

cancies in the church, and the same number of vacancies in our colleges, and fifty men to start into view, equally rich in their qualifications for the one department and the other, some of you would be for sending them to the churches; I would be for sending them to the chairs. A christianized university in respect of its professorships, would be to me a mightier accession than a christianized county, in respect to its parishes. And should there be a fountain out of which there emanated a thousand rills, it would be to the source that I should carry the salt of purification, and not to any of the streams which flow from it." Life of Chalmers, Volume 2, page 378, and note.

This is enough to say of myself. Let me employ the rest of my time in speaking of what concerns you. First, I will present a brief review of the most notable features of this happy pastorate of five years, in a statistical report:

Number of church members when I came, not counting some enrolled names of persons absent, of whom I could never get any knowledge, was 189.

Number of church members received during my pastorate, by certificate, 23; on profession, 98; total 121. Total that I have known as church members here, 310.

Number of members that have joined other churches, 47; members died, 16; lost by discipline, 7; lost by absence without letters, 13; total, 83.

Number of members at present, 227.

Number of baptisms, adults, 34; infants, 57; total, 91.

This review presents to us a most cheering sight. We see one of the oldest Presbyterian churches, that has existed on this spot for one hundred and sixty years, still young, and flourishing in strength and vigor. I would have you clearly discern and always bear in mind what is the real glory, and deserves to be the boast of this ancient church, to which it is your high privilege to belong. It is not that it is an ancient church, with an interesting history that includes many venerable names, some of which

are found on the tombstones in our graveyard. It is not that this church represents the stability and conservatism of the Presbyterian church, by a steady adherence to old ways and uncompromisingly frowning on changes and new methods. It is not a church satisfied with the past and careless of new achievements for the honor of Christ, and wont to think others should be glad to join it just for what it has been. Much less is it a church languishing and expiring of old age. It has a history that is inspiring to keep in memory. It has in its own experience tried old Presbyterian ways and doctrines, and illustrated their efficiency, and it holds fast that which is good, and knows why it does so. But it is still a green tree—fresh and pliable—not stiff and rigid. It fits itself readily to changing times and circumstances, and is alive to the wants of a perishing world far and near. It is full of good works to save souls. In this work it is quick to see the fitness of new methods and ways and means, and to adopt them for use. It is itself an illustration of the pliability and plastic nature of Presbyterianism, and of how in it all that is good, both old and new, easily combine, and how Presbyterianism is wedded to nothing old because it is old.

Though few churches in the land are more ancient than this one (one hundred and sixty years is a great age with us), there is not one that seems younger and has more of the freshness of youth. Never in its own history did it more fully and vigorously occupy the field in which it is planted, or do the work of that field.”

* * * *

One of the most painful thoughts I have in leaving you is, that so many with whom I have labored are still unconverted. And of these my thoughts dwell with most tenderness on those that have by their own confession to me, or by other unmistakable signs, showed that they were almost persuaded to be Christians. What joy it would have been to me to see them safely folded to Jesus

Christ, the good Shepherd, before I go! Let me once more expostulate with all such as hear me now. I would intreat you to see and feel the folly of delaying this matter of your salvation. You must be saved by hearing and heeding the call of God in Jesus Christ. "Believe on the Lord Jesus Christ." Repent of your sins that you may receive their remission. This will be your eternal salvation. This is the Gospel. For five years it has been my privilege to press this offer of eternal life on you in all its loving freeness. I have been able to do it out of unusually abundant resources. For, without thinking of my own words and works, let me remind you of the helpful men and women of this church, that in the Sabbath school have stood up with me in this ministry to testify of the grace of God. Let me remind you of the godly women who have spoken to you in missionary societies, and of the men I have been able to bring into our meetings that have pressed the same grace on you. They have come from near and far. They have told of the power of the gospel to salvation in Christian and heathen lands. All this has been crowded here as into a focus, to persuade you of your need of this salvation and of God's willingness to save.

Conspicuous among them I would remind you how Jesus Christ sent Mr. D. L. Moody and his fellow-laborer, Mr. Sankey, to us in the spirit of the parable, "They will reverence my son!" Men that had gathered great harvests elsewhere, and have since filled the world with their report and stirred an entire nation to its depths. Mr. Moody especially moved among us for days in the same spirit, with the same message, given in the same manner as recently in England and Scotland. Many of you felt the convincing and persuading power of the gospel as it came from his lips. Some were saved; but most were not. I think meanly enough of my own way of ministering for Christ. But when I think of these that have come here by such influence as I have been able to use; while I think it easy to find a far more able minister than I have been to

be my successor, I do wonder if you will ever again have a ministry of such varied and abounding resources. At all events, such as it was, it has now come to an end;—and yet you are not saved. Let this be your warning, impenitent hearer! The same unbelief that has made you proof against this ministry will suffice to harden your hearts against any and all others. As this accepted time of salvation has passed, so too will all others. Let a few more opportunities go, and the end of your day of grace will be gone, and you without hope must taste the wrath of Him who now offers you mercy. I dare not warn you by saying—“Take care not to suffer another pastorate to end without your accepting salvation in Jesus Christ.” I know not, and you know not, whether you shall ever see the beginning of another. No! I entreat you not to let the few remaining sands of this pastorate be spent, that closes with the closing hours of this day, without crying for the pardon of your sins and being reconciled to God in Jesus Christ.

Brethren, these farewells are painful, and so are many other incidents of this life; and so we call it a pilgrimage, a weary pilgrimage. I stood lately on a lofty eminence of a mountain that overlooked a vast panorama spread below. One who looked on the same prospect, said “I have traveled up and down that county, and yet I cannot make out any of the spots we are looking on.” “Yes,” said another, “when you look down from a great height, things look very differently.” Brethren in Christ, we shall all stand on the heavenly hills together, and all these things that now make life painful will look very differently. From that mountain I could see much of the way that I had several times found a weary one in the heat of the sun. But the hills that down in the valley seemed so great, and even mountains themselves seemed only gentle undulations; and the sun that oppressed me down there, from this new point of vision and cool air, seemed only to shed a glory over all the wide expanse. So

from the heaven to come, though we may see back on the way that was made weary by farewells and other afflicting things, they will be immensely reduced in size. And as for the providences that melted us and wore out our strength with burning oppression, we shall see them as part of a great light that fills the earth with the glory and brightness of God's love.

After all, let us, having such a hope, not say farewell; at least, not as the world says it. Let us say "Au revoir" — "auf wieder-schen" — "Till we meet again;" for we shall all meet Him together when He comes in glory. We have been too much to one another not to know each other then and there. I have several times preached to you what is my strong conviction, that the heavenly recognition of saints will be mainly determined by the influence they have had in helping each other to get glory. We shall know Christ first of all, because he is first in the matter of our salvation. We shall know those apostles next — seated, as they shall be, on thrones — because next to Christ we owe our salvation to them as the heralds of peace with God through Christ. We shall know Abraham, who first received and believed the promises for us, and shall recline in his bosom. But the ministers that have awakened us; the friends that have helped us to grow in grace; the companions by our side, through whom we have often been strengthened when weary, and kept from fainting till we came to the strand of Jordan, and our feet were dipping in its waves, those too will be recognized and happy will be the greetings in which all the bitterness of farewells shall be forgotten in the thought that there shall be no more partings. What relation on earth, then can, in these respects, transcend that of a pastor and people? What is so sure of eternal effects? It is an eternal relation, and cannot end with any temporal changes. Its vast importance for us all who have sustained that relation one to another, and the consciousness that there is a relation established that shall never end, are set forth in

the words of the Apostle Paul, that he addressed to the Thessalonians. I adopt them as my own to you, and they qualify this farewell with an element of joyful hope. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." 1 Thess. 2: 19, 20.

Let me conclude with the words of my text, which is more appropriate for the end than for the beginning of my sermon: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

At the present writing (1911) Mr. Lowrie is still in vigorous health, and is active in the Presbyterian Historical Society.

CHAPTER IX.

DR. LEIGHTON W. ECKARD, 1875—1891.

The Rev. Leighton W. Eckard was installed Pastor May 5, 1875. The Rev. Dr. Murphy says:—"He came to this charge richly qualified by five years successful labor as a Missionary in China."

We find the following in the records of the Session, January 14, 1875:—

"Agreeable to notice having been given of an election to be held this day, the Congregation met at the Church; Rev. Roger Owen, Moderator. After reading the following notice—"Abington, January 3, 1875; All the members of this congregation are requested to meet on Thursday, 14th, 1875, at 2 o'clock, at the church then and there, if it be agreeable to them, to proceed to the election of a pastor for the church. On motion, George Hamel was appointed Secretary and A. R. Mann and George S. Yerkes, Tellers. Leighton W. Eckard, being the only nominee, received the unanimous vote of the congregation.

On motion, John C. Hunter and George S. Yerkes were appointed Commissioners to prosecute the call.

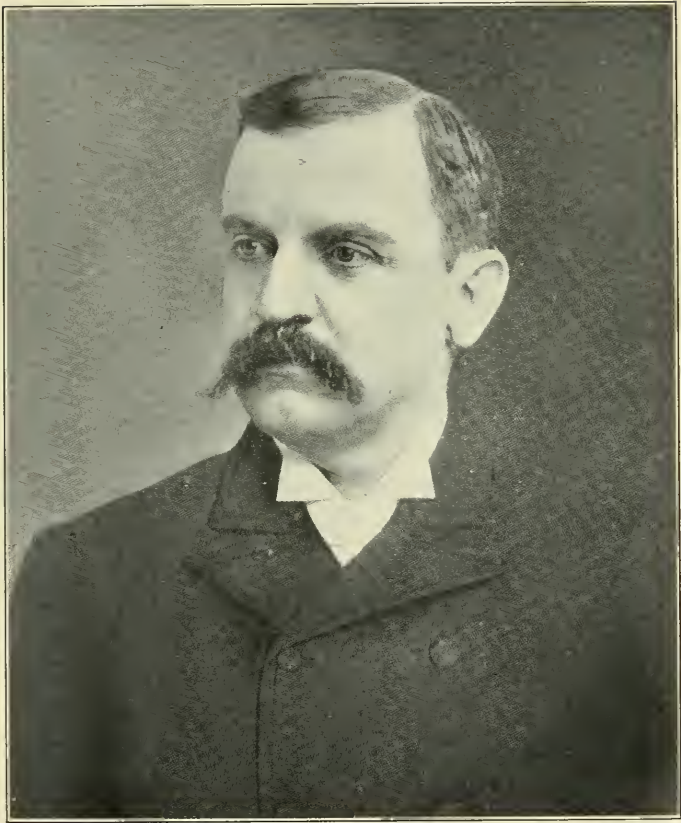
Extract from Minutes of Session:—

"On May 25, 1875, at an adjourned meeting of Presbytery of Philadelphia North, the Rev. L. W. Eckard was installed Pastor of Abington Presbyterian church.

The charge to the people was made by Rev. Dr. Owen; the charge to the Pastor by Rev. Dr. J. R. Eckard, and the sermon was preached by Rev. Dr. Murphy. Mr. Eckard's call was dated January 1st, 1875.

Extract from Minutes of Session May 27, 1876:—

"With reference to the recommendation of General



DR. LEIGHTON W. ECKARD.

Assembly, and the Presbyterian Historical Society, to the effect that an Historical discourse be delivered (during the Centennial year) in each of our churches:

Session resolved to act upon these suggestions—so far as the Abington church was concerned. It was understood that a Committee of Trustees would be appointed to act conjointly with the Session in perfecting arrangements for a Congregational gathering and that the Pastor would prepare a history of the church. Other details were left to the management of a committee of arrangements." This Historical Discourse was preached August 30, 1876. We have quoted from this sermon in a previous part of this History.

The Text and opening paragraph are as follows:—

"I remember the days of old." Psalm CXLIII, 5."

"Confucius, the Chinese sage, once said concerning the books he had written, "I have been but a transmitter, not a maker." Without striving to originate anything, he had simply sought to record and perpetuate the wisdom of those who preceded him. The philosopher's idea has been appropriated in the present instance. In the remarks that follow, only a simple recital of facts connected with the men who stood where we now stand has been attempted. They have been gathered from all sources, public and private, within reach, and in offering them I confess to one supreme satisfaction. It is suggested by the anecdote of a worthy woman who always had a kind word for her pastor. One day the good doctor had been unusually dull and uninteresting in his discourse. The old lady had a son who, after service, said to her, "Surely, mother, even you will not defend this sermon, it was enough to put us all to sleep." "Yes, my dear," quickly quoth the dame, "part of what the minister said I enjoyed exceedingly, his text was excellent."

The close of this sermon is as follows:— * * *

"And now, wondering directing our gaze toward

the dim and undiscovered future, we ask what will it be? It needeth not a prophet's power to give the answer. It will be very much what we make it. When Napoleon chose a motto for himself, he took this simple sentence, "follow up advantages." It was the secret of his success. When he had accomplished much he ever strove to accomplish more.

And shall we, dear brethren, satisfy ourselves with the record of the past? Shall we point to great names and and great deeds and say these be our boast? Ah, beloved, I am persuaded better things of you. Not as though we had already attained, let us to-day pledge to high heaven our firm purpose to carry to still greater perfection the work that has been so successfully performed. Let us promise God and each other to "follow up advantages."

The Darwinian theory of the "survival of the fittest" may have been carried to extreme and ridiculous length. But there is a sense in which it proves itself to be one of the established truths regulating the affairs of our race. Especially is it being exemplified in this age whose watchword everywhere is advance. Weaklings in faith, cowards in action, are more and more being swept aside. Less and less is the laurel awarded to those not possessed of moral strength and courage and devotion to the right. In church as in state, in God's cause as in our individual calling, these facts are true. If the counsels of the fearful and unbelieving are to be followed by us, if the spirit of the faithful and earnest is rejected, then the sooner we lock our church door and lose the key, the better for us and for all men.

But are we prepared to assume the responsibility thus pointed out as belonging to the proper performance of our duty? Are we sufficient for these things? Certainly we are, through Him who strengtheneth us. We are ready for anything, if only we write on the banner that leads our advance, "Christ with us." He who helped the fathers, says to the sons and daughters, "I will never leave thee

nor forsake thee." Go, then, in this thy might. Lo! the fiery pillar directs you. Behold, the cloud is your shelter. Hold high the cross and Crucified One. By this sign you shall conquer. If God be for us who can be against us?

For a season yet the moon shall wax and wane and the sun must rise and set, but after awhile, when Time is no more, a countless number will be gathered together in the church triumphant. Beautiful Zion built above! whose foundations are jewels, whose gates are pearls, whose pavement is of gold, and whose light radiates from the risen, crowned, glorified Lamb of God! In the festal halls of gladness, how ceaselessly happy will all the ransomed ones be. The multitude will be there, and everyone will help to swell the sweet music. Never, thou city of the saved, until we stand within thy sacred precincts, can we hope to hear the complete history of this our beloved church. But thou shalt make to us a full revelation. For to thy safe fold will have been gathered all those who, while living here, learned to love the Saviour. And in souls saved, in Christ's name glorified, in God's glory enhanced, we shall know at last what divine grace has done for Abington.

May our Father in His Mercy bring us all to that great gathering, that endless jubilee.

To His name shall all the praise be given."

Rev. L. W. Eckard resided in the parsonage and was kept very busy with his various duties to the church and its missions. He was blessed with five children; two of them born in China and three born in this parsonage. He also had with him his father and two maiden sisters.

Rev. Dr. Murphy of the Log College makes this note:

"One most beloved and honored name must be dwelt on here—that of the Rev. James Read Eckard, D. D., father of Abington's present pastor. As he spent his last years in the family of his son, and as a member of

this Presbytery, his proper place of remembrance is in this connection.

Where shall we find a richer memory than that of Dr. Eckard, the grandson of a noble patriot who was an active agent in the battles of the Revolution; a member for four years of the Philadelphia bar—the Philadelphia attorney for advocating at Harrisburg the establishment of our present public school system; abandoning the bar, the theological student at Princeton Seminary; for ten years a successful missionary in Ceylon; principal of the Chatham Academy in Savannah, Georgia; pastor for ten years of the Second Presbyterian church, Washington; professor for ten years in Lafayette College, spending the happy evening of his beautiful and useful Christian life in literary work in the parsonage of Abington with his son; and then swiftly falling asleep in Jesus, being instantly carried above, in his eighty-third year?

The extreme modesty of Dr. Eckard was such that even his friends, much less the church at large, could not know his great worth. His spirit, instinctively loyal to all that pertained to Christ and his cause, could not but make him true and good and useful. His gentle, warm, but intense affection, as well as his fine attainments, have placed his memory among the tenderest and most valued of the writer's life."

LOG COLLEGE.

The celebration of the founding of the Log College was held September 5, 1889.

As Abington Presbyterian church was one of the most important factors in this celebration, we here insert the report of Rev. Leighton W. Eckard, its pastor:—

PREPARATIONS FOR THE GREAT GATHERING.

Thought precedes action. Prearranged plans must lead up to the accomplishment of all worthy purposes.

And the celebration of September 5th was not the expression of sudden impulse. On October 3, 1888, The Presbytery of Philadelphia North, at the suggestion of the Rev. Thomas Murphy, D. D., took the initial step toward such a gathering on the site of the old Log College, as should emphasize an appreciation of the fact that the foundations of Presbyterianism, as an organized and aggressive force in America, were laid within our territorial limits. The proper committees were appointed to carry out this determination, and their several chairmen were constituted an executive board, as follows:—

Thomas Murphy, D. D., Chairman of Committee on Speakers and Programme; the Rev. D. K. Turner, on Selecting Place; William Wynkoop, Esq., on Finance; the Rev. Charles Collins, D. D., on Advertising and Invitations; Charles B. Adamson, Esq., on Railroads; the Rev. G. H. Nimmo, on Entertainment; John L. DuBois, Esq., on Music.

Mr. Adamson's resignation on account of illness was accepted with great regret. A most acceptable and energetic substitute was found in Hamilton Disston, Esq., who kindly gave influence and effort when and where they were most required.

William Wynkoop, Esq., was also prevented from serving, because of absence in Europe. This was a sore discouragement, and was acquiesced in only through necessity. The writer was subsequently designated as his successor, and acted in that capacity.

On April 30th, at a general conference of the committees, it was decided to invite the President of the United States, Postmaster General Wanamaker and Governor Beaver of Pennsylvania, each of these distinguished officials holding the office of elder in the Presbyterian church. Dr. Murphy and President Knox, of Lafayette College were instructed personally to convey this invitation and urge its acceptance. Their mission was successfully accomplished. Governor Green, of New Jersey was

also asked to participate, and agreed to do so if public duties permitted. Unfortunately, he was not able to attend.

From this time forward the entire scheme attracted great interest, and public opinion accorded it an importance which even its earliest advocates had hardly claimed. Divine Providence was conspicuously propitious, and it was shown how "when God wills all winds bring rain." The newspapers lent their influence, Christian brethren of other denominations offered aid and encouragement, and success became assured.

A delicate and difficult duty was the selection of speakers. These were chosen according to the rule that each must represent some historical interest. J. Addison Henry, D. D., represented the Board of Trustees of Princeton College; the Rev. D. K. Turner represented the venerable church of Neshaminy (Warwick); Joseph Beggs, D. D., came as the present Stated Clerk of the "mother-Presbytery;" R. M. Patterson, D. D., L. L. D., one of the successors of the distinguished Rowland in the Great Valley church, was designated as the proper person to discourse on the "Log College Evangelists;" President Patton, of Princeton would have represented that institution but for a sad affliction; the dean of the college, Dr. Murray, came instead; Richard McIlwaine, D. D., L. L. D., who presides over Hampden-Sidney College, Virginia, was the well-qualified spokesman for the South, where the influence of the Log College was so potential; Charles A. Dicky, D. D., appeared as the representative of the Presbytery of Philadelphia; Dr. Ebenezer Erskine embodied the excellencies of "Presbyterians in the Cumberland Valley;" S. A. Mutchmore, D. D., stood forth as the stalwart champion of the Scotch-Irish; and Dr. Knox told of the heroic struggles, so similar to those of the Log College, which, under God's favor, made Lafayette what it is today.

Simultaneously with these Presbyterial arrange-

ments a great popular interest manifested itself. Preparations were made to extend a suitable welcome to President Harrison and those who should accompany him. All classes and creeds became interested.

On September 4th a telegram was received announcing that the President and Mrs. Harrison, Postmaster-General Wanamaker and Private Secretary Halford would arrive at Jenkintown at 7 o'clock p. m. Governor Beaver, who had previously arrived, was notified, and at the appointed hour gracefully welcomed the Chief Magistrate to Pennsylvania. The following named gentlemen were present to extend the greetings of the Presbytery to President Harrison as he entered the limits of "Philadelphia North:" the Rev. Richard Green, Jenkintown, chairman; the Rev. L. W. Eckard, Abington; Captain Nicholas Baggs, Abington; J. M. Colton, Esq., Abington; Theodore Glentworth, Esq., Abington; Roberts Stevenson, Esq., Abington; A. H. Baker, Esq., Jenkintown.

As the assemblage at Jenkintown was very large, the committee decided not to detain the Presidential party. They therefore drove to the residence of Mr. Wanamaker where Mr. Harrison was to be entertained. There a suitable opportunity was soon presented, and the appreciation of the Presbytery in Mr. Harrison's presence was cordially expressed and as cordially responded to.

It is simple justice to say, just here, that the President came at a great sacrifice of time and personal comfort—greater, indeed, than can be well expressed. It should be noted, as well, that obstacles which at times seemed simply insurmountable were overcome by the unequalled energy and kindly effort of the Postmaster-General, who gave himself unreservedly to the task of ensuring success.

September 5th was a pleasant day. At an early hour the roads were blocked by vehicles of all descriptions. Soon the special trains from the city brought their multitudes, who had been attracted by the announcement of the

ovation prepared for the President along the road which he must drive over to reach the Tennent farm. Montgomery county never before witnessed such an outpouring of people or such widespread enthusiasm. At 8.30 the Presidential party entered carriages in the following order: President Harrison and Mr. Wanamaker; Mrs. Harrison and Governor Beaver; the Rev. Dr. Scott and Mrs. Wanamaker; the Rev. Dr. Lowrie and Mrs. Dawson Coleman; Private Secretary Halford and Mrs. Lowrie. The journey up the Old York road at once began. The Rev. W. A. Patton, on behalf of the Presbytery's Committee on reception, accompanied the party. Jenkintown, half a mile away, was quickly reached. There the flags fluttered from houses and stores, and amid the din of ringing church-bells and cheering throngs the residents waved their welcome from every window and doorway.

Noble Station was the next point. Hither the drum corps of the First Regiment of Philadelphia had been sent by the Reception Committee of Abington. They made a striking effect in their scarlet uniforms, and led the way to the village, where the greatest demonstration on the entire route was made. For two miles flags lined the road on both sides. Telegraph poles, fences, trees were blazoned with the tricolor. Houses and barns were covered with bunting. At the Abington church three hundred children stood on the lawn, each holding a flag. Over the entrance was an arch bearing the legend, "Abington Church, founded 1714. Greetings to our Ruling Elders who rule our country." Just opposite the graves of Finley, Gilbert Tennent and William M. Tennent were suitably marked. Further up the village was a colossal arch with a span of sixty feet. On the right was a grandstand accommodating seven hundred ladies.

A pleasing incident here was the offering to each of the ladies of the Presidential party of choice flowers on behalf of the Abington Committee, the bouquet given Mrs. Harrison being composed of exceptionally rare orchids.

Another stand was occupied by the First Regiment Band, forty-two pieces. At this point it seemed to be a wilderness of colors, "Iris and Aurora blended," and none who saw will forget the sight. The President halted three times and acknowledged the honor paid him with evident pleasure. There were now fifteen hundred carriages following his, and the grand procession passed on to Hatboro, where similar scenes were re-enacted, although on a less elaborate scale. The most pleasing feature was the reception tendered the Presidential party at the residence of Hon. I. Newton Evans, G. A. R. Post No. 101, under the command of Captain Abram Slack and Marshal Philip Fretz, had met the President just as Hatboro was reached. They were accompanied by a band. In front of Dr. Evans' the Post was halted and a way opened for the President to enter. Many were here personally presented to Mr. Harrison.

From this point onward the Grand Army men did service for which too much praise cannot be accorded. They cleared the road, protected the President from all annoyance and materially facilitated the progress of the party. Under their guidance the President reached the grounds at last, again to be greeted by the twenty-five thousand there assembled.

It was a memorable morning. When the Presbyterians of this vicinity forget it, their piety will have languished and their patriotism been lost. *Quod Deus avertat.*
 L. W. ECKARD."

Rev. Leighton W. Eckard, Pastor, presented the following report for year ending April 15, 1884:—

Additions to church	27
Baptisms	11
Present Membership	215
Sunday Schools	250
Elders	7
Deaconesses	2

CONTRIBUTIONS.

Church erection	\$ 438 00
Home Missions	422 00
Foreign Missions	355 00
Publication	20 00
Relief Fund	75 00
Freedmen	98 00
General Assembly	9 50
Congregational	2540 89

Special services were held in the early part of the year 1886 and much spiritual interest was developed, and resulted in the addition of 32 communicants to the church.

At a congregational meeting held January 5, 1887, it was announced that Elder George T. Yerkes had removed from the neighborhood, and it was necessary to elect some one to take his place. Mr. Roberts Stevenson was nominated and unanimously elected.

In 1887 a collection of \$75 for the relief of the sufferers by earthquake in Charleston, S. C. was made.

April 10, 1889, Mr. James Van Horn presented his resignation as Clerk of Session; continued ill health being the cause. This resignation was accepted with much regret.

Mr. Roberts Stevenson was elected to fill the position of Clerk of Session.

In May 1889 Mr. David Cherry resigned the Eldership and moved to the city. The Session makes the following note:—

“The Session having received the resignation of Elder David Cherry, he having removed to Philadelphia, desire in parting with him to express their high appreciation of Mr. Cherry as a man, a Christian, and as a conscientious and efficient office bearer in the church.

We part with regret from one who was both useful and honored, and in their new church relations we commend brother Cherry and his family with great con-

fidence and pleasure to those in whose midst their lot is now cast.”

November 17, 1889 the following was unanimously resolved:—

“The Rev. Richard Montgomery having presided over the gathering in Abington church on the occasion of the 175th anniversary of the founding of the church (the Pastor being absent through sickness), the Session desire to record their appreciation of Mr. Montgomery’s kindness and express to him their great satisfaction with the manner in which he conducted the exercises throughout, making them by his efforts a complete success.”

April 27, 1890: Minute of Session:—

“It having been announced that Elder William Tenent Yerkes had on the 25th inst. been called from earth to his heavenly reward, it was, on motion, unanimously resolved:

“That Session record their high appreciation of Mr. Yerkes as an esteemed and beloved Christian brother. As an office-bearer in the church he was loyal to Presbyterian principles and conscientious in the discharge of his official duties. The honor and welfare of Zion were his constant solicitude, and in his character he sought evermore to maintain the highest standard of Christian integrity. Sorrow at loss to us finds compensation in the assurance that our brother has entered the higher and holier service which has eternity as its measure, and now stands in the immediate presence of the Master whom he loved so well.

The following is from the Minutes of the Session July 12, 1891:—

“On motion it was unanimously adopted, that the statement containing the resignation of the Pastor presented at a congregational meeting held on July 9 inst. be entered upon the sessional records, which was as follows:

“To the Session, Trustees and members of the Abington Presbyterian church:

Dear Brethren:

I take today a step which I have never anticipated, desired, nor yet made any move to bring about.

In offering my resignation as Pastor, some few observations may be appropriate. The best of my life has been spent in your service. Painfully aware of my own imperfections, and knowing how far short of my whole duty I have fallen, I yet claim that for almost 17 years my love for you has known no lessening, and my loyalty to your interests has been the chief concern of all my thought. In your seasons of joy and sorrow, in your homes and in your church, I have wept with those who sorrowed, and rejoiced with such as were glad. And you in your turn have been more to me than I can ever express. No man ever received more sympathy and affection than you have shown me. You have done more than mere duty demanded, and my stay among you has been pleasant indeed. Such friends I will never meet again.

Why then should I leave? Why not do as I have always hoped to do, and work here while life lasted and then rest in your quiet cemetery.

My only answer to the question is, that the Lord seems to order otherwise. I simply follow his leading.

Three years ago I feared my work here was ended. I so expressed myself to Elders Van Horn, Hunter and Stevenson. They advised me to make no mention of the matter, but to accept their judgment as final. I did so unhesitatingly, as I knew they had the interests of Abington so much at heart.

But if so long ago I felt myself unequal to the visiting which is necessary, how much more may I realize this fact now. The calls on my time and strength are constantly increasing. The church today, more than ever, needs wide awake aggressive work. This whole region is stirring

with new life and energy. A strong man must come and lead you to the Victories of the future.

I do not feel myself in any way sick or disabled. But the exposures consequent upon Parish life in the country are a strain upon any one. They have proved too great a strain upon me. Without any call elsewhere, I would soon, very soon, be forced to leave here. I do not think I could undertake another winter, and if I did, I would do injustice to you and the work here.

Under these circumstances I unexpectedly got a call to Easton. I did nothing to bring this about. I even discouraged and forbid the use of my name as a candidate. I did not decide upon my duty, nor did I answer the call until I first spoke to the Session.

But I find myself called to a church most of the people of which are my childhood's friends. They live within a few blocks of each other. Visiting there may be rapidly and easily done. I have much material laid up, from my experience here, and my sermonizing, for a while at least, will be comparatively easy.

In view of these and similar facts, it seems as if, at a critical time, a Providential opening had been made for me, whereby my ministerial work may be continued. To tarry here must mean to break down soon, and then take an enforced rest for a long time.

By going to a different field the conditions are changed, and I hope to continue my labors much longer.

This is my entire statement; there is nothing else to say. None of you will ever make the mistake of thinking I want to leave. Every tender association, every affection binds me to Abington. But the soldier must go where the Captain directs "We have here no continuing city."

Because God's Providence seems to make my going right, because my work may thus be lengthened, and because the interests of this dear church may be better man-

aged by one who shall have more strength—although he will never be able to have more honest love.

Under these circumstances you will not permit the question today to turn on friendship, or kind sentiment; it is simply a matter of duty and not desire.

As such you will doubtless agree with me, and will appoint three commissioners to the approaching meeting of Presbytery, who shall be authorized to carry to that body your consent to our separation as Pastor and people.

Permit me to add my gratitude and loving regard to you all as individuals with the assurance that time will never decrease my devotion, or my desire to do good to this venerable and most worthy church. Living or dying, my prayer will be—God bless Abington.

Yours with affection,

(Signed,

L. W. ECKARD.”

The following resolutions were offered:

WHEREAS: At a congregational meeting held July ninth, 1891, Rev. L. W. Eckard, D. D., presented his resignation as pastor of the church. Failing health precluding the discharge of his obligations in a wide and scattered field of labor connected with his charge, and being actuated from high and conscientious principles of his duty to Almighty God, whose ambassador he is, and to the Church, whose servant he was, alone prompted the step thus taken, and

WHEREAS, By a unanimous vote in deference to the Pastor's wish, the resignation was received, and the statement accompanying was entered upon the Minutes of the Meeting,

Therefore Be It Resolved: That as a session in accepting the resignation of our Beloved Pastor, we bow in humble submission to the Divine Will, believing He doeth all things well, and that in separating from our Beloved Pastor, our loss cannot be adequately expressed.

Resolved, That our confidence in his Christian char-

acter, his zeal for the Church, his love for his people, his untiring labor will ever be cherished by us.

RESOLVED, That by his honest efforts, under the blessings of God's guidance, the success of this church has been established, together with the earnest support of our dear Pastor's wife, who through good and evil report, in times of sadness and gloom, joy and sorrow, sickness and health, has proved a source of comfort and blessing, not only to the Pastor, but to all around.

RESOLVED: That a copy of these Resolutions be properly engrossed, framed, and presented to the Pastor, and his family.

RESOLVED: That the above be entered on the sessional records of the church."

Rev. Leighton W. Eckard was called to Easton, Pa., and remained there in charge of the Brainerd Union church until 1906. He is at the present time doing great service as the Secretary of the Pennsylvania Bible Society.

CHAPTER X.

LLEWELLYN S. FULMER, 1892—1894.

We find the following Minute, August 9th, 1891 in regard to the death of Elder John D. Fleming:—

“The Session of the Abington Church desire to put on permanent record their sorrow and sense of loss consequent upon the death of Elder John D. Fleming. A quiet disposition and a gentle manner were the accompaniment of his retiring nature.

Yet those who knew him best held him in most esteem. His Christian character was consistent and cheerful; his interest in the work of the church was real and practical. His willingness to assist to the extent of his ability was most marked. The memory we cherish of him is that of a righteous man.

Summoned with comparative suddenness from earth to the presence of his Judge, death found him unstartled, and the end was complete triumph in Jesus. Thanks be to God who gave him this Victory.

The workmen perish, but the work must be pressed with redoubled vigor. As the ranks thin, those who survive must feel their increased responsibility.

Acknowledging this, the Session bows submissively to this afflictive dispensation, and while rejoicing in the Divine grace which was manifested in our brother's career and made the close of life so beautiful, they take up his work with their own, and seek to renew their consecration to Christ and His cause.

The Session would further express their profound sympathy with the family of our departed friend, and it is hereby ordered that a copy of these resolutions be sent



REV. LLEWELLYN S. FULMER.

them, duly certified, as part of the Sessional Records, and signed by the Clerk.”

“A congregational meeting was held November 11, 1891, and Rev. Harlan G. Mendenhall received a unanimous call to the Pastorate. For some reason, Mr. Mendenhall did not accept.”

A congregational meeting was called for April 6, 1892. The following is an extract from the records:—

“A congregational meeting will be held in this church on Wednesday evening, April 6th at 7.30 o’clock, to elect a Pastor if the way be clear. There will be a half-hour devotional service prior to the meeting.

Rev. Richard Montgomery, Moderator of Session, will preside.

By Order of Session,
(Signed) Roberts Stevenson, Clerk.”

“The meeting was organized, the Moderator presiding; Roberts Stevenson acting as secretary.”

“The Moderator asked if the congregation were ready to elect a Pastor. It was declared in the affirmative. The salary was fixed at \$1200, including the use of the Manse and the grounds adjoining the church.

Salary to be paid in monthly or quarterly payments as desired by the Pastor.

The Moderator then announced that nominations were then in order.

Mr. J. M. Colton nominated Rev. Adolos Allen, of Williamsport, Pa. Mr. Samuel F. Bockius nominated Llewellyn S. Fulmer, of the Graduating Class of Princeton Seminary. There being no other names presented, on motion nominations closed.

Mr. J. M. Colton and Mr. E. T. Noe spoke in strong terms in favor of their candidate, while Mr. Nicholas Baggs and Samuel F. Bockius spoke with equal energy for their candidate. The remarks on both sides were most complimentary to the gentlemen in nomination, and a kind and spiritual feeling was manifested throughout.

Mr. E. T. Noe and Mr. John Bockius were selected to act as Tellers. On the first ballot Mr. L. S. Fulmer received a majority of the votes, and was declared elected. Mr. J. M. Colton moved to make it unanimous. Mr. Noe seconded it. The vote was then made unanimous. Mr. Fulmer being declared elected Pastor of Abington church, unanimously.

The Moderator then filled in the call, being signed by Members of Session and Board of Trustees, the Moderator confirming same by his signature."

The following is from the records:—

Narrative of the Church of Abington to the Presbytery of Philadelphia
North.

The most important thing to note on behalf of Abington is that, as is known to your Committee, the church has been without a Pastor for nearly eight months. This has, in the nature of the case, affected all departments of the church's work.

I. The congregation has been supplied with preaching throughout the year, and with the qualification stated above, the attendance including the youth of the congregation, has been encouraging.

II. The condition of the Sabbath school continues good. The usual helps and the Shorter Catechism are used.

III. A weekly church prayer meeting, and also a weekly Christian Endeavor Society prayer meeting are held.

IV. We believe parents are generally faithful in the discharge of their duties.

V. This congregation contributes to all the Boards; the poor of the church are provided for; there is a Women's Missionary Society.

VI. There has been no revival and no additions to the church since the dissolution of the pastoral relation.

During all these months, however, the interest in the church has continued, and the utmost harmony prevailed. There has never been a particle of dissension. Twice, with the greatest harmony, a call has been made out, and now this church is hopefully and confidently anticipating the coming of a new Pastor.

VII. The financial obligations of the congregation have all been met.

April 12, 1892.

(Signed)

Richard Montgomery,
Moderator."

Roberts Stevenson, Clerk."

"Abington, May 10th, 1892.

"The installation of the Rev. Llewellyn S. Fulmer took place this evening in the Abington Presbyterian church. The Moderator of Presbytery, Rev. James W. Kirk, propounded the usual questions to the Pastor. Rev. Louis F. Benson, of the Church of the Redeemer, Germantown, preached the sermon. Rev. William Dayton Roberts, of the Tabernacle Presbyterian church, Philadelphia, gave the charge to the Pastor. Rev. Leighton W. Eckard, D. D., of the Brainard Presbyterian church, of Easton, Pa., gave the charge to the people. Rev. Richard Montgomery of the Ashbourne Presbyterian church, Pa., made the Ordination prayer. Rev. Mr. Fulmer, the newly ordained and installed Pastor, pronounced the benediction."

"Abington, May 13th, 1892.

* * * *

"On motion the following was unanimously adopted:

Recognizing the fidelity, wisdom and untiring labor of Rev. Richard Montgomery, pastor of the Ashbourne Presbyterian church, in the capacity of Moderator of this Session, we do hereby express our appreciation of Rev. Richard Montgomery in the valued services rendered this church and Session during the time he was Moderator.

And it is our desire that the Clerk of Session transmit

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to Rev. Richard Montgomery this action on our part, and that same be placed upon the Sessional records of this church.

On motion, the Clerk was instructed to transmit to the members of the Ashbourne Presbyterian church Choir, their high appreciation of the music rendered on the evening of the installation of Rev. Llewellyn S. Fulmer, May 10th, 1892, and beg also to accept our thanks for the kind and fraternal spirit that prompted the members of said choir; also that a copy of this resolution be entered on the Sessional records of this church.”

The Minutes of Session, November 17, 1893 mention great spiritual interest among the young people in the congregation.

“Abington, Pa., December 9th, 1894.

“Session met pursuant to call of the Pastor, 10 o'clock this morning. There were present the pastor, Elders George Y. Mann, John C. Hunter, and Roberts Stevenson. Opened with prayer by Elder George Y. Mann. The pastor informed the Session that he had received a call from the Lafayette Square Presbyterian church, Baltimore, Md., and requested the Session to unite with him in calling a congregational meeting on Monday, December 17th, at 7.30 p. m., and ask that the pastoral relations be dissolved, that he might accept said call. Mr. John C. Hunter moved that the Session accede to the request of the Pastor. It being seconded, after a few brief remarks it was unanimously agreed.”

CHAPTER XI.

REV. JOHN R. HENDERSON, 1895—1899.

The following appears in the records May 28th, 1895:

“A congregational meeting was held this afternoon in the Abington Presbyterian church at 4.30 o’clock pursuant to call of the Session of the church, previous notice being read two successive Sabbaths. Rev. Richard Montgomery, Moderator of Session, occupied the Chair. Mr. Roberts Stevenson, Clerk of Sessions, acted as Secretary. One-half hour was spent in devotional exercises, after which the call for the meeting was read. A motion was made to go into an election for a Pastor. Same was seconded, and, after some remarks, carried.

The Moderator then asked that the salary be stated. It was agreed to make the salary of the Pastor \$1200 per annum, with the Manse and grounds attached. Nominations were then in order. The following were placed in nomination:—

Rev. John R. Henderson, of Mifflintown, Pa.

Rev. C. Colton Kimble, D. D., of Mt. Holly, N. J.

Rev. D. Ruby Warne, Kingston, N. J.

Rev. W. L. Cunningham, D. D., Point Pleasant, N. J.

On the first ballot, Rev. John R. Henderson received a large majority of the votes cast, and was declared elected. The call was then made out, and, by vote of the congregation, it was requested that all the members of Session and Board of Trustees sign the call, which was accordingly so done.

Three Commissioners were appointed by the congregation to prosecute the call before Presbytery. Mr. Roberts Stevenson as representing the Session, Mr. Henry

Morris the Board of Trustees, Mr. Frank Boucher, the congregation. The secretary was instructed to notify Rev. Mr. Henderson of his election.”

“Abington, Pa., June 14th, 1895.

“The installation of Rev. John R. Henderson took place this evening in the Abington Presbyterian church at 8 o’clock. By order of Presbytery Rev. Richard Montgomery presided and propounded the constitutional questions to the Pastor. Rev. C. P. H. Nason of the 2nd church, Germantown, preached the sermon. Rev. Jas. W. Kirk, of the Roxboro Presbyterian church, delivered the charge to the Pastor, and the Rev. Richard Montgomery delivered the charge to the Congregation. Rev. Burdett Hart, D. D., of Germantown, made the Installation prayer.

The benediction was pronounced by the newly installed pastor.

The Members of the church and congregation then warmly welcomed the Pastor and his wife, after which a reception was tendered them in the lecture room.”

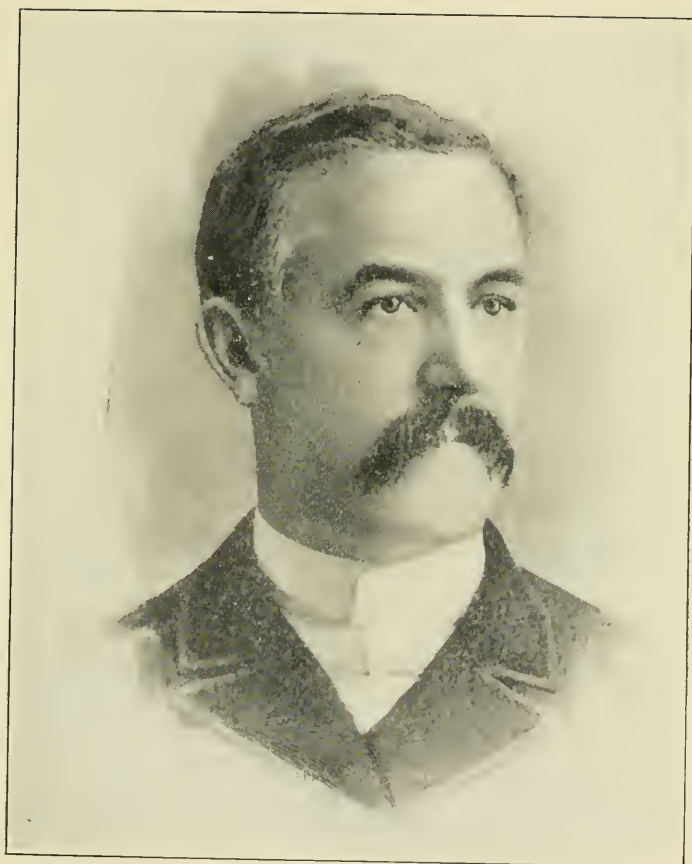
The church was burned October 6th, 1895. Among my papers I find my own account written at the time:—

THE BURNING OF THE CHURCH.

“Abington, Pa., October 6, 1895.

“This morning at 3 o’clock I was awakened by the cry of Fire! Fire!! Fire!!!

On looking out of the south window in the room occupied by one of my daughters, I saw a light on the south side of the church, and remarked to her “The church is on fire.” At the same time my other daughter was looking out of the south window in her room and did not see any light from the west end of the church. The former remarked it might be Lambert’s. I said it was not Lambert’s but might be the sheds. Dressing myself very warmly, and as expeditiously as such preparation would



REV. JOHN R. HENDERSON.

permit, I proceeded to the scene of the conflagration. As I passed out of our place, a lady across the way remarked it had been burning twenty-five minutes. Meeting Elder Jones, he inquired the direction of the wind. The night was the most magnificent possible, with a full moon in the zenith; not a speck of a cloud, and an atmosphere perfectly delightful, and only a moderate wind from the northwest.

I found the new addition wrapped in flames on the inside and pouring out of every window. At this time there was not a half dozen on the ground. Soon I saw Mr. Henderson in his shirt-sleeves, having apparently just come from the southeast of the building. Others now arrived, and soon our fire apparatus. The desire to do something found expression in breaking two of the windows on the south side, then the front door of the church was opened and some of the furniture carried out. There being no water, it was evident that the building was doomed, and any effort to save it was not only useless but perilous. So we stood off and watched the progress of the fire until all the wood-work was consumed.

Many of the church members appeared on the ground before daylight; among them were many women.

As a fire, the sight was beautiful and entrancing, and when the flames ascended the steeple, it was magnificently indescribable.

The wind continuing favorable, all anxiety about the parsonage passed away, although every preparation of ladders and water, so far as it could be obtained, was made. Our own well gave out after supplying six buckets full.

Mr. Henderson was the first to go up on the parsonage roof and care for it.

The steeple fell about 5 o'clock, and the bell soon after. The latter broke in pieces in the fall.

While the fire was still in progress some of the Directors of the public school offered that building for service

'to-day. Announcement of this fact was made at the fire about 6 o'clock.

The Jenkintown fire company arrived about 5 o'clock.

In our own household in the early stage of the fire, my family were busy packing up and getting such valuables as we had, ready to be removed from the house in case the fire should have come our way, which it certainly would if the wind had been south or southwest.

As to the origin of the fire, nothing is known. The first seen was by a motorman on an electric car coming over Edge Hill, and as he came through the town he shouted "Fire" and rang his bell. When he got to the church he got off his car and came to the parsonage to arouse Mr. Henderson, which he did, and Mr. Henderson quickly putting on a few things, they both went to the south side of the church and found it as it was when I first saw it, which was about the same time.

About 8 o'clock Mr. and Mrs. Lambert came up. Mrs. Lambert called to see if we were all well, and to say that she would have expected us to come to their house if there had been need.

At the church service Mr. Henderson handled the circumstances very skillfully and had texts of Scripture that just fitted our condition, and at the close of his remarks urged unity, perseverance and courage, and the determination to extract a blessing from the providence. He seemed to appreciate the opportunity, and gave evidence of being able to use it wisely.

The walls are apparently uninjured. The insurance is about \$15,000.

The afternoon is lovely and crowds of people are now visiting the ruins. Sabbath school is being held in the public school building.

The Trustees and Elders are to meet to-morrow evening at Mr. S. F. Bockius' house and formulate a plan for immediate action.

INCIDENTS.

Many persons, among them Mrs. Lambert, Mrs. Boutcher, Mrs. Henderson, Miss Shel mire, were so glad to know that Mrs. Baggs was away from home, and was not subjected to the shock. It carried the deepest regard and sympathy.

Some of the firemen to prevent the possibility of the fire reaching the parsonage cut down the portcochere, and tore up the board walk.

The view from our house is scarcely affected because the walls (and the ivy that covers the walls was not injured by the fire) present the same general effect.

As you walk around the ruins, the effect is picturesque in the extreme."

The following accounts were published in the "Public Ledger" October 7th and 8th, 1895:—

"ABINGTON CHURCH BURNED
 "A LANDMARK ON THE OLD YORK ROAD DESTROYED
 "NOTHING BUT THE WALLS STANDING
 "ONE OF THE FIRST PRESBYTERIAN CONGREGATIONS
 "A LOSS OF \$25,000 WITH \$15,000 INSURANCE
 "PASTOR HENDERSON'S SERMON TO HIS FOLDLESS FLOCK"

"The Abington Presbyterian church, the home of the oldest Presbyterian congregation in Montgomery county, for more than a century a landmark on the Old York road, in Abington village, a mile and a half above Jenkintown, was destroyed by fire early yesterday morning, with its contents. Only the walls, erected nearly 100 years ago are left standing. The fire was discovered by the crew of a night trolley car on the Old York road line of the People's Traction Company about 3.10 o'clock.

Samuel Yost, the motorman, and William Kenny, the conductor, aroused the village and led the way to the church, Yost having his hair singed in a vain effort to save the Sunday school piano.

UNABLE TO SAVE THE CHURCH.

Unable to stop the flames, the crew of the trolley car sped to Jenkintown and gave the alarm. The fire department responded, but were unable to do more than prevent the spread of the flames to the manse beside the church.

The fire seemed to have started in the annex at the rear of the church, used as the church parlor and the Bible class room. It spread rapidly to the main building, and about 4.30 o'clock the spire fell, carrying down the large bell, which was broken into pieces. The pipe organ, Sunday school organ and piano, the library and the furniture of the parlor were destroyed.

By diligent efforts the pulpit desk, the cushions of the pews and a number of hymn books and small Bibles were saved.

The loss is estimated at between \$25,000 and \$30,000, and there is an insurance of \$15,000.

Rev. John R. Henderson, the pastor of the church, who was installed last June, lives in the manse about 100 feet from the church. His first knowledge of the fire was the shouts of the night crew which awakened him.

Nearly all the men of Abington village and a number of farmers bound into Philadelphia with produce did what they could to save the church, but the annex building was like a furnace when they reached it.

INCENDIARISM SUSPECTED.

The origin of the fire is not known. Incendiarism is suspected by some, who refer to the two attempts to burn the Methodist church at Willow Grove about two weeks ago.

There had been fire in one of the heaters located a short distance from the place the fire broke out all of last week, but on Saturday both heaters were overhauled by a

firm of plumbers from Jenkintown, and the fire was built fresh Saturday afternoon.

Many think the flames were started by a defective flue and smouldered for several hours.

AN APPROPRIATE SERMON.

This morning Pastor Henderson gathered his flock together in the Abington school house, nearly opposite the church. He had a congregation of about 150 persons, and they took a most hopeful, encouraging view of the situation.

Mr. Henderson preached an appropriate sermon. His text was Isaiah LXIV, II: "Our holy and beautiful house, where our fathers praised Thee, is burned up with fire, and all our beautiful things are laid waste." A second text was Nehemiah II, 17 and 18.

"Then I said unto them, ye see the distress that we are in; how Jerusalem lieth waste and the gates are burned with fire; come, let us build up the wall of Jerusalem, that we be no more a reproach.

"Then I told them of the hand of my God, which was good unto me; as also the King's words, that He had spoken unto me. And they said, Let us rise up and build; so they strengthened their hands for this good work."

TO REBUILD AT ONCE.

Following a sermon which put encouragement into the heart of every member of the congregation, there was a conference and the Trustees of the church were supported in the movement to rebuild at once.

This evening there will be a meeting of the Elders and Trustees to consider plans for rebuilding. It is thought the walls of the main building, which are said to be nearly 100 years old, can be used again.

It will be necessary to raise from \$5000 to \$10,000 in

addition to the insurance to build the proposed new structure.

The burned library contained a number of very old books of considerable value."

—
 "Public Ledger" "October 8, 1895."

"TO REBUILD ABINGTON CHURCH
 "IT IS PROPOSED TO RETAIN THE OLD WALLS IN THE NEW
 "STRUCTURE"

"A meeting of the Pastor, Board of Trustees and Elders of the Abington Presbyterian church, Montgomery county, which was destroyed by fire early Sunday morning, was held last evening to consider plans for immediate rebuilding.

The conference was held at the house of S. F. Bockius, President of the Board, and there were present, in addition to Squire Bockius, J. Milton Colton, secretary; Frank K. Fenton, treasurer; Kline Van Winkle, T. E. Dubree, E. T. Noe, Isaac H. Raab, Henry Morris, Henry B. Neely, Elders Albert R. Mann, John C. Hunter and Roberts Stevenson and Rev. John R. Henderson, pastor of the church.

It was decided to begin rebuilding the church at once, retaining if possible the walls of the old building, the stability of which is thought to have been impaired very little, so as to preserve the architecture of the structure. The interior arrangements will, however, be considerably modified.

A Gothic roof will be put on, and the seats will be arranged in the form of an ampitheatre. The platform will be brought forward and a space left behind it for the erection of a pipe organ, in front of which will be arranged the choir seats. At a rough estimate it is expected the total outlay will be about \$15,000 to \$20,000.

Offers to furnish a home for the congregation until the church is rebuilt have been received from the Grace

Presbyterian church of Jenkintown, the Willow Grove Methodist church, Edge Hill Presbyterian church, and St. Peter's Episcopal church, Weldon.

It has been decided, however, that the congregation, which numbers about 215 communicants, shall remain in Abington, and it is very probable that arrangements will be made with the Board of public school directors, which has already offered the school house to the Trustees for holding services in that building on Sunday morning and evening.

Already subscriptions to the building fund have been started, and among others yesterday, was a contribution of \$1000 by a gentleman, not a member of the church, who said he gave it to help preserve as far as possible a structure, so historically notable as the Ledger's account of the church showed it to be.

It is generally thought that the fire originated from the electric light wires which were put in the church in April 1891, at the time the galleries in the buildings were taken out. The only other theory is that it was started by incendiarism, as the heaters were not in the building, although near the place where it is surmised the fire broke out."

The church was rebuilt, and on September 30, 1896 was re-dedicated. The following program was used:—

1714

1896

ABINGTON PRESBYTERIAN CHURCH.
ABINGTON, PA.

Founded	1714
Rebuilt	1793
Enlarged	1833
Rebuilt	1866
Destroyed by Fire	1895
Rebuilt	1896
Re-Dedicated	September 30, 1896

PASTORS.

Malachi Jones	1714—1729
Richard Treat, D. D.	1731—1778
William M. Tennent, D. D.,	1781—1810
William Dunlap	1812—1818
Robert Steel, D. D.,	1819—1862
J. L. Withrow, D. D.,	1863—1868
Samuel T. Lowrie, D. D.,	1869—1874
L. W. Eckard, D. D.	1874—1891
Llewellyn S. Fulmer	1892—1894
John R. Henderson	1895—

ORDER OF SERVICES.

2.30 P. M.

Organ prelude, E. Batiste, -	Mr. Frank E. North
Anthem -	Ashbourne Presbyterian Church Choir
Invocation and the Lord's Prayer in concert	
Hymn No. 4 - - - -	"Old Hundred"
Reading of Scripture	
Prayer	
Soprano solo, "I Will Extol Thee,"	Costa
	Miss Elsie M. North
Sermon - - - -	Rev. L. W. Eckard, D. D.
Offertory, Th. Salome, - -	Mr. Frank E. North
Report of the Building Committee	
	J. Milton Colton, Treasurer
Transfer of keys by chairman of Building Committee to Trustees.	

DEDICATORY SERVICES.

1. Te DeumChoir
2. ScripturePastor
3. People and Pastor will say in unison:
This house, which we have been permitted to build through the gracious favor of Divine Providence, we

do now solemnly dedicate to the worship and service of Almighty God. The Father, The Son, and The Holy Ghost. Amen.

4. Gloria in Excelsis.

5. Dedicatory prayer, by Rev. Alex. Henry, Moderator of Presbytery.

Hymn No. 375, - - "I Love Thy Kingdom Lord"

Brief addresses Rev. S. A. Mutchmore, D. D., and others

Organ solo, "Pilgrim Song of Hope," E. Batiste

Mr. Frank E. North

Brief addresses

Benediction

Organists: Mr. Frank E. North, Abington Presbyterian church; Miss Harmer, Ashbourne Presbyterian church.

The interval between the services will be devoted to social interchange, instrumental and vocal music and the serving of refreshments.

ORDER OF SERVICES.

7.30 P. M.

Organ prelude, "Processional March" - Guilmant

Invocation

Hymn No. 964 - "The Church's One Foundation"

Scripture and prayer

Soprano solo, "The Holy City" Adams

Miss Elsie M. North

Address - - - Rev. Llewellyn S. Fulmer

Offertory, "Evening Star" (Tannhaeuser), Wagner; "In the Morning," (Peer Gynt), Grieg.

Address, Music in the Sanctuary

Rev. C. P. H. Nason, D. D.

Organ solo, "Chorus of Angels" - Scotson Clark

Quartette, "In Heavenly Love Abiding,"

Ashbourne Presbyterian Church Choir

Address - - - Rev. Charles R. Erdman
 Hymn No. 597, - "Blest be the Tie That Binds"
 Addresses - Rev. Richard Montgomery and others
 Organ, "Fragment Symphonique," - Lemaigre
 Selection, "Lovest Thou Me,"
 Ashbourne Presbyterian Church Choir

Doxology
 Benediction

—
 The organ solos by Mr. Harold N. Nason, organist of
 the First Presbyterian church, Germantown, Philadelphia.

MEMBERS OF SESSION.

Rev. John R. Henderson.
 Elders—George Y. Mann,
 Albert R. Mann,
 John C. Hunter,
 James Van Horn,
 Roberts Stevenson.

MEMBERS OF BOARD OF TRUSTEES.

*Samuel F. Bockius, President,
 Frank K. Fenton, Treasurer,
 J. Milton Colton, Secretary,
 Henry Morris,
 Isaac Raab,
 Kline Van Winkle,
 T. Elwood Dubree,
 Harry B. Neely,
 Edward T. Noe.

* Deceased.

MEMBERS OF BUILDING COMMITTEE.

Rev. John R. Henderson, Chairman.
 J. Milton Colton, Treasurer.

Roberts Stevenson, Secretary.

T. Elwood Dubree,

Harry B. Neely.

EXECUTIVE COMMITTEE ON ENTERTAINMENT.

Mrs. John C. Hunter,

Mrs. Roberts Stevenson,

Mrs. Harry S. Ambler,

Miss Margaret V. Bockius.

“The following is the report of the church for the year ending April 1st, 1897:—

Number of Elders	5
“ “ Deaconesses	1
“ added on examination	11
“ added by certificate	5
Total communicants	225
Adult Baptisms	2
Infant Baptisms	6
S. S. membership	142

FUNDS CONTRIBUTED.

Foreign Missions	\$ 318 00
Home Missions	553 00
Education	22 00
S. S. work	31 00
Church erection	51 00
Relief fund	149 00
Freedmen	17 00
Synodical sustentation	65 00
Aid for Colleges	30 00
General Assembly	22 50
Congregational	12,257 00
Miscellaneous	154 00

September 18, 1897, we relinquished our control of the property of Grace church at Jenkintown, as per following extract from Minutes of Session:—

Abington, Pa., September 18, 1897.

* * * *

“First order of business was the resignation of Rev. Dr. Samuel T. Lowrie and Mr. John Wanamaker as Trustees to hold Title under Deed of Trust to a certain property in Jenkintown known as the Grace Presbyterian church, which action was deferred by Session at a previous meeting held June 16, 1897. On motion, the resignations of Rev. Dr. Lowrie and John Wanamaker, Esq., were accepted with regret, and Elder James Van Horn, of Abington Presbyterian church and Dr. W. A. Cross, of Jenkintown, a member and Trustee of Grace Presbyterian church, Jenkintown, were unanimously elected to fill said vacancies. The clerk was requested to notify all parties in interest of the action of Session. * * *

A meeting of the Communicants was called for January 13, 1898, for the purpose of electing additional Elders. But the result of the meeting showed the Communicants were not ready at this time to add to the Eldership.

The minutes of Session December 4th, 1898 show the following:—“* * *” “The Clerk of Session presented the following citation from Presbytery, Philadelphia North—

(Copy) Ashbourne, Pa., November 21, 1898.

To the Session of Abington Church:

Dear Brethren:—At a meeting of the Presbytery of Philadelphia North held November 8th, your Pastor, Rev. John R. Henderson, gave notice of his intention to ask for the release of his pastoral relation to take effect March 1st, 1899.

By direction of Presbytery, Abington church is hereby cited to appear by Commissioners at the next meeting of Presbytery, January 10th, 1899, at 1.30 p. m. in the

Witherspoon Building, Philadelphia, to show cause, if any they have, why this dissolution should not be effected.

Fraternally,

(Signed) Richard Montgomery,
Stated Clerk."

Rev. Mr. Henderson at this time (1911) is preaching at Georgetown, Delaware.

CHAPTER XII.

REV. WILLIAM SCOTT NEVIN, 1900—1903.

NOTE.

“A meeting of the Congregation was held this 21st day of May 1899, at 4 o'clock p. m. pursuant to a call regularly read from the pulpit for two successive Sabbaths. Twenty minutes' devotional exercises preceded the meeting, after which the meeting was called to order by the Moderator of Session, Rev. Richard Montgomery, Elder Roberts Stevenson, Clerk of Session, acted as Secretary. The call of the meeting was read by the Secretary.

Previous to the question being asked “Are you ready to elect a Pastor” the Moderator made some remarks and asked the privilege of presenting the name of a former pastor of the Church, speaking in the warmest terms of his love for the church, his past work here, etc. The congregation being ready to elect a Pastor, the name of Rev. Leighton W. Eckard, D. D., of Easton, Pa., was presented, and he was unanimously elected Pastor of the church, the Secretary casting a ballot for the meeting.

Rev. Richard Montgomery was requested to go to Easton and inform Dr. Eckard of his election, the Trustees paying the expenses of Mr. Montgomery.

“On motion, adjourned, after Benediction.

(Signed) Roberts Stevenson,
Secretary.”

Rev. Leighton W. Eckard, D. D., did not see his way clear to accept this call.



REV. WILLIAM SCOTT NEVIN.

Extract from Minutes of Session, May 20, 1899:—

“* * * * * “On motion it was unanimously agreed, with the consent of the Board of Trustees to lend the Communion Table, formerly in the Church, to the Presbyterian Church of Olney.”

NOTE.

Abington, Pa., November 1, 1899

“A meeting of the Congregation was held at half-past seven, pursuant to a call regularly read for two consecutive Sabbaths.

“The Moderator of Session presided, and the Clerk of Session acted as secretary.

“The call of the meeting was read. The Moderator asked if they were ready to go into an election for a Pastor. Ayes 24; Nays 18; carried. Before going into an election the Moderator asked that the salary be fixed and the amount placed in the call. The salary was fixed at \$1200 per annum payable monthly; the Manse, stables, garden and grounds attached for the use of the Pastor. Nominations were then in order.

Rev. George Furniss, West Branch, Iowa; Rev. William A. Edie, Connellsville, Pa., and Rev. George H. Browning, Wissinoming, Philadelphia, were placed in nomination. A ballot was taken. Mr. Furniss received 12 votes, Mr. Edie 11 votes, Mr. Browning 26 votes. Blanks 6. Necessary to a choice 28 votes were required. There being no election a motion to adjourn prevailed. The Moderator closed with the Benediction.

(Signed) Roberts Stevenson,
Secretary.”

NOTE.

“A meeting of the Congregation was held this Tuesday afternoon, January 23rd, 1900, at 4 o'clock, in the chapel, due notice having been given. Fifteen minutes

devotional exercises preceded, led by the Moderator of Session, Rev. Richard Montgomery, after which the Moderator called the meeting to order and requested the Clerk to read the call of the meeting, as follows:—

“A Meeting of the Congregation will be held on Tuesday, January 23rd, 1900, at 4 p. m., in the chapel, for the purpose of electing a Pastor, if the way be clear. By order of Session.”

The Moderator first asked if the congregation were ready to elect a Pastor. The vote was unanimous. The Moderator then said before going into an election, the salary should be fixed. Mr. Henry Morris, President of the Board of Trustees, suggested \$1200 payable in regular monthly payments, also the free use of the Manse, stable and grounds attached to the church; also a vacation of four weeks in the summer. Nominations were in order. Rev. W. Scott Nevin, of the Presbytery of Philadelphia, was the only nominee, and, a vote being taken, Mr. Nevin was declared elected. The call was signed by all the Elders except one who was unable to be present, also by the members of the Board of Trustees, one only being absent. The moderator appointed Mr. Van Horn, Mr. Hamel and Mr. Stewart as Commissioners to Presbytery to present the call. After singing the Doxology the Moderator closed with the benediction.

(Signed) Roberts Stevenson,
Secretary.”

NOTE.

“Abington, March 15th, 1900.

“The installation of Rev. W. Scott Nevin took place in the Abington Presbyterian church this evening at 8 o'clock by order of Presbytery.

The Moderator of Presbytery, Rev. W. K. Preston, of Hartsville, being prevented from attending, Rev. Richard Montgomery, of Ashbourne, presided, and propounded the constitutional questions to the Pastor. The Rev. W. Port-

er Lee, of Westside Presbyterian Church, Germantown, preached the sermon. Rev. S. H. Doyle, of Falls of Schuylkill, delivered the charge to the Pastor, and Rev. Richard Montgomery delivered the charge to the people. Rev. John Nichols offered prayer, and the Benediction was pronounced by the Pastor. At the conclusion of the installation services, the members of the Church and congregation welcomed the Pastor and his wife.

(Signed) Roberts Stevenson, Clerk."

Extract from Minutes April 8th, 1900, "* * * * *
The Narrative of the Church was presented and approved and ordered to be forwarded to the Committee on Narratives and a copy of same spread on the records."

Narrative of the Church of Abington to the Presbytery of Philadelphia North.

The most important thing to note on behalf of the Abington Presbyterian Church is that (as is known to your Committee) the Church has been without a Pastor a little over a year. This has, in the nature of the case, affected all departments of the Church work in a greater or lesser degree.

1. The Congregation has been supplied with preaching throughout the year, and, with the qualification stated above, the attendance, including that of the youth of the congregation, has been encouraging.

II. The condition of the Sabbath school continues good, the usual helps and the Shorter Catechism are used.

III. A weekly Church Prayer Meeting and also a weekly Christian Endeavor Society prayer meeting are held.

IV. We believe, so far as we can learn, parents are generally faithful in the discharge of their duties.

V. There has been no revival, but we are glad to acknowledge the addition of 3 persons to the church on profession of faith since the dissolution of the pastoral rela-

tions. During all these months, however, the interest of the church has continued; although naturally some little friction has occurred, harmony has prevailed.

Three calls for a congregational meeting have been issued during the past year. The first meeting extended a unanimous call to our former pastor, Rev. L. W. Eckard, D. D., Easton, Pa., which was reluctantly declined. The second congregational meeting held resulted in no choice of a Pastor. The Third congregational meeting March 15, 1900, resulted in the election of our present Pastor, Rev. W. Scott Nevin. During all these meetings the utmost harmony prevailed. We are glad to say that our Church is united and we look hopefully and confidently forward anticipating a happy future for our beloved Pastor and family and the Church, both spiritually and temporally.

By order of Session

(Sgd) Roberts Stevenson, Clerk.

Extract from Minutes April 28, 1901. “ * * * *
The Pastor referred to the death of Elder George Y. Mann, and on motion duly seconded the following was unanimously adopted:

WHEREAS: It has pleased Almighty God to take to himself our brother George Y. Mann, Senior Elder of this Session, And whereas acknowledging His right and wisdom, we humbly bow to His will, knowing that He always does just what is right, and therefore be it resolved that as a Session we recognize the loss of one whose life has been a beautiful type of Christian simplicity and strong faith, whose example is worthy of emulation.

Resolved that as a token of our love for our departed Brother, there be spread on our Minutes our appreciation of his long years of service as a member of the church and ruling Elder, being ordained as Elder July 7th, 1861. Died January 11th, 1901.”

The following is the annual report of the Church to the Presbytery for the year ending April 1902:—

Elders	4
Deaconess	1
Added on Examination	4
Added on Certificate	4
Dismissed by Certificate	2
Deceased	0
Net total of Communicants.....	200
Baptism, Adults	2
Baptism, Infants	4
Sabbath School Membership.....	135

FUNDS CONTRIBUTED.

Home Missions	\$1,018 00
Foreign Missions	381 00
Education	72 00
Sabbath School Work	185 00
Church Erection	52 00
Relief Fund	283 00
Freedmen	68 00
Synodical Aid	52 00
Aid for Colleges	53 00
General Assembly	11 64
Congregational	5,128 00
Miscellaneous	550 00

Extract from Minutes of October 18th, 1903:—

“* * * * The first order of business was the election of a Committee under the resolution passed at the last meeting of Congregation held April 2nd, 1903. The Pastor presented to the Session the resolution. Elder John C. Hunter proposed the following members of the church to be known hereafter as the Historical Committee, with full power to act. Mr. Nicholas Baggs, Mr. Frank K. Fenton and Mr. George Hamel. A vote being taken, they were unanimously elected, and the Clerk was instructed to notify the Committee through its Chairman, Mr. Baggs.

“The Pastor then informed the Session that he had preached as a candidate in the Cohocksink Presbyterian Church, Philadelphia, and that he had since received a unanimous call to said Church and would hold same under consideration.

On motion adjourned after prayer by Elder Hunter.
(Signed) Roberts Stevenson, Clerk.

NOTE.

Minutes of a Congregational Meeting of Abington Presbyterian Church held on Wednesday evening, October 28th, 1903 at 8 o'clock in the Chapel. Called by the Session on Sabbath morning, October 25th, 1903 to consider the resignation of our Pastor, Rev. W. Scott Nevin.

“Clerk of Session Roberts Stevenson called the meeting to order and on motion Elder John C. Hunter was called to the Chair. On motion Mr. J. M. Colton was elected secretary of the meeting.

“The chairman stated that the Pastor had handed his resignation to the Session and on motion duly seconded it was Resolved: That this congregation accept the resignation of Rev. W. Scott Nevin as Pastor of this Church.

“On motion it was Resolved that the Chairman appoint Commissioners to Presbytery to unite with the Pastor in asking for a dissolution.

“The Chair appointed Elder Roberts Stevenson to represent the Session, Trustee J. M. Colton to represent the Trustees, Mr. Nicholas Baggs to represent the Congregation.

“Mr. Colton, Elders Hunter and Stevenson made a few remarks expressing their regret and the regret of the congregation that Mr. Nevin had seen best to resign his Pastorate, stating that all their relations with him during nearly four years had been uniformly affectionate and kindly.

On motion Mr. Hunter and Mr. Hamel were appointed

a Committee to draught a Resolution of affection and regret at the severance of our Pastoral relations, and to send a copy of the same to Mr. Nevin.

“On motion adjourned.

(Signed) J. M. Colton,
Secretary of Meeting.”

CHAPTER XIII.

REV. JAMES WILSON WILLIAMS, 1904—

“A congregational meeting was held this 19th day of January, 1904 at 4 o'clock p. m., pursuant to a call regularly read from the pulpit for two successive Sabbaths.

“Fifteen minutes devotional exercises preceded the meeting, after which the meeting was called to order by the Moderator, Rev. Richard Montgomery. Elder Roberts Stevenson, Clerk of Session acted as Secretary. The call for the meeting was read by the Secretary as follows: “A meeting of this congregation will be held on Tuesday, January 19th, 1904 at 4 p. m. in the Chapel to elect a Pastor if the way be clear. By order of Session.”

“The Moderator first asked the congregation if they were ready to go into an election for a pastor. The vote was unanimous in the affirmative.

“Nominations were now in order. Mr. J. Milton Colton nominated Rev. Jas. W. Williams and spoke in favor of the nominee, followed by Mr. Baggs and Mrs. H. C. Roberts. There being no other nominations, on motion the nominations closed. The Clerk was unanimously requested to cast a ballot. The Tellers appointed were Mr. Nicholas Baggs and Mr. Harold B. McFarland. They received the ballot from the Clerk and announced the vote was unanimous in favor of the Rev. James W. Williams as Pastor of the Abington Church. The call was signed by the Elders and Trustees.

Commissioners appointed to present the call before Presbytery were as follows:—

To represent the Session; Elder John C. Hunter.

To represent the Board of Trustees, James P. McFarland.

To represent the congregation, Harold B. McFarland.

The Moderator closed the meeting with the benediction.

(Signed) Roberts Stevenson,
Secretary.”

NOTE.

A meeting of the Communicant members of this church was held in compliance to the call read for two successive Sabbaths, as follows:—

“A meeting of the Communicant members of this Church will be held in the Chapel on February 2nd (Tuesday) at 4 o'clock p. m., for the purpose of electing additional Elders, if the way be clear. By order of Session. Roberts Stevenson, Clerk.”

In compliance with the above call, a meeting of the communicant members of the Abington Presbyterian Church met at the above time and place.

Rev. Richard Montgomery, Moderator, in the Chair. The Moderator read the 51st Psalm and led in prayer.

On motion duly seconded and passed, Mr. Nicholas Baggs was elected secretary of the meeting.

The call was then formerly read, and the meeting declared ready for business. The following were nominated by the Session for additional Elders:—

J. Milton Colton,
George Hamel, Jr.
Harry H. Fox,

There being no further nominations the secretary was instructed to cast one ballot for each of the candidates. The following were appointed Tellers to conduct the election:—

Frank Bockius,
Charles A. Ambler.

The ballot was read and the nominees were declared duly elected.

There being no further business, the meeting adjourned with benediction by the Moderator.

(Signed) Nicholas Baggs,
Secretary."

NOTE.

The Rev. James W. Williams was formally installed Pastor of the Abington Presbyterian church under the auspices of the Presbytery of Philadelphia North on Tuesday evening, February 23rd, 1904.

Rev. C. C. Tyler, Pastor of Trinity Presbyterian Church, Chestnut Hill, acted as Moderator.

The services began with an organ prelude which was followed by an anthem by the Choir of the Second Presbyterian Church, Philadelphia, "Dudley Buck's Festival Te Deum." The congregation then joined in the singing of a hymn appropriate to the occasion. Rev. C. C. Tyler, the Acting Moderator then offered prayer. The Scripture lesson was read by Rev. William Tatlock, followed by a vocal solo, Verne's "Shepherd King." This was followed by a sermon by the Rev. Charles Wood, D. D., Pastor of the Second Presbyterian Church, of Philadelphia, with whom Mr. Williams was formerly co-pastor. Theme—"The Church."

The sermon was followed by another vocal solo "Entreat me not to leave Thee."

The charge to the people was given by Rev. William Porter Lee, of West Side Presbyterian Church, Germantown. The charge to the Pastor by Rev. Alexander Henry, of Hermon Presbyterian Church, Frankford, Philadelphia. The installation prayer by the Rev. Richard Montgomery, Pastor of the Ashbourne Presbyterian Church.

After singing the hymn "Blest be the tie that binds,"

the benediction was pronounced by the Pastor, Rev. James W. Williams, after which the members of the church and friends shook hands and cordially welcomed the newly installed Pastor.”

NOTE.

The following is the annual report of the Church to the Presbytery for the year ending April 1904:—

Elders	7
Admitted on Examination	0
Admitted on Certificate	3
Dismissed by Certificate	1
Reserve Roll	60
Deceased	2
Net total of Communicants	140
Baptism, Adults	0
Baptism, Infants	3
Sabbath School membership including teachers and officers	137

FUNDS CONTRIBUTED.

Home Missions	\$ 672 00
Foreign Missions	364 00
Education	79 00
Sabbath School work	86 00
Church Erection	88 00
Ministerial Relief Fund	206 00
Freedmen	61 00
Synodical Aid	67 00
Aid for Colleges	55 00
General Assembly	39 40
Congregational	3,798 00
Miscellaneous	373 00

Examined and approved May 3, 1901.

(Signed) R. E. L. Graham,
Moderator, Wyncote.”

The following is a list of the Communicants:—

- Ambler, Mrs. Mary A., Abington.
Ambler, Charles, Abington.
Ambler, Mrs. Annie D., Abington.
Ambler, E. Raymond, Abington.
Ambler, Miss Mary Grace, Abington.
Baggs, Nicholas, Abington.
Baggs, Mrs. Lydia, Abington.
Baggs, Albert Nicholas, M. D., Abington.
Baggs, Miss Mary N., Abington.
Baggs, Miss Louise D., Abington.
Bishop, Miss Anna Hallman, Willow Grove.
Boekius, Mrs. Jeannette, Abington.
Boekius, Frank T., Abington.
Boekius, Mrs. Anna R., Abington.
Boekius, John M., Abington.
Boekius, Mrs. Mary E., Abington.
Boekius, Miss Helen C., Abington.
Boekius, Miss Rebecca Annette, Abington.
Boekius, Miss Edith Cynthia, Abington.
Boutcher, Mrs. Charlotte, Abington.
Boutcher, Miss Carrie, Abington.
Boutcher, B. F., Abington.
Boutcher, Mrs. Mary S., Abington.
Boutcher, Miss Lottie A., Abington.
Brannin, Mrs. Elizabeth, Abington.
Bryan, Mrs. Emily, Jenkintown.
Cadwalader, Mrs. Mary F., Dresher.
Campbell, Mrs. Sarah A., Abington.
Canning, Mrs. Margaret T., Abington.
Canning, Mrs. John, Abington.
Coffman, Mrs. John, Abington.
Coffman, John, Abington.
Celton, J. Milton, Jenkintown.
Colton, Mrs. Mary R., Jenkintown.
Colton, Miss Mary Ethel, Jenkintown.
Colton, Miss Margaret B., Jenkintown.

Craig, John, Meadowbrook.
Craig, Mrs. Mary J., Meadowbrook.
Craig, Miss Sadie H., Meadowbrook.
Craven, Mrs. Rachel, Hatboro.
Danenhower, Miss Lottie S., Abington.
Danenhower, Mrs. Ella S., Southampton.
DuRoss, Mrs. Mary Elizabeth, Roslyn.
Erwin, Edward Dyer, Abington.
Erwin, Mrs. Rebecca J., Abington.
Fenton, Frank K., Hatboro.
Fenton, Mrs. Florence V., Hatboro.
Flack, Elias L., Abington.
Fleshhower, John H., Willow Grove.
Fox, Harry H., Abington.
Fox, Mrs. Anna Jane, Abington.
Fulmer, George S., Jenkintown.
Fulmer, Mrs. Mary A., Jenkintown.
Fulmer, Miss Anna R., Jenkintown.
Fulmer, Miss Elizabeth Palmer, Jenkintown.
Grieb, George, Glenside.
Grieb, Mrs. Kate, Glenside.
Grieb, John George, Glenside.
Grieb, Miss Ange Maree, Glenside.
Hallowell, Miss Sallie, Abington.
Hamel, George, Jr., Jenkintown.
Hamel, Mrs. Sallie E., Jenkintown.
Hamel, Miss Ethel R., Jenkintown.
Henning, John, Fox Chase.
Henning, Mrs. Anna K., Fox Chase.
Henning, Howard B., Fox Chase.
Holmes, James, Frankford.
Holmes, Mrs. Elizabeth, Frankford.
Houck, Nelson T., Abington.
Houck, Mrs. Ida E., Abington.
Houck, Percy C., Abington.
Hunter, John Chambers, Abington.
Hunter, Mrs. Annie D., Abington.

- Hunter, Miss Bertha B., Abington.
Hunter, Leighton E., Abington.
Kelly, Mrs. Ella P., Roslyn.
Kieffe, Auguste, Abington.
Krewson, Mrs. Elizabeth Henry, Southampton.
Larzelere, Miss Amanda, Wyncote.
Mann, Mrs. Wm., Horsham.
Mann, Mrs. Rebecca J., Woodmont.
Mann, Mrs. Caroline E., Woodmont.
Mann, Miss Charlotte B., Woodmont.
Mann, Miss Mary Steele, Woodmont.
Margerum, Mrs. Suzanne R., Willow Grove.
Margerum, Mrs. Lillian R., Willow Grove.
Margerum, Miss Grace Ethel, Willow Grove.
Michener, Mrs. John, Woodmont.
Moore, Mrs. Elizabeth L., Wyncote.
Morris, Mrs. Amanda, Abington.
Morris, Henry J., Abington.
Morris, Mrs. Elizabeth R., Abington.
Morris, John Ludlam, Abington.
McFarland, James Porter, Ogontz.
McFarland, Harold B., Ogontz.
McFern, Henry, Abington.
McFern, Mrs. Mary E., Abington.
McNeil, Mrs. Rebecca, Abington.
Neely, Robert A., Merion.
Neely, Mrs. Elizabeth W., Merion.
Neely, Alexander, Roslyn.
Neely, Miss Julia B., Germantown.
Neely, James J., Oak Lane.
Niblock, Russell Freed, Willow Grove.
Niblock, Irwin S., Willow Grove.
Niblock, Miss Jean J., Willow Grove.
Och, Mrs. A. Margareta, Hatboro.
Och, Miss A. Frances, Hatboro.
Opdyke, Mrs. Elizabeth, Abington.
Parry, Miss Mary Edith, Abington.

- Paxson, Miss Mary L., Abington.
 Paxson, Miss Harriet L., Abington.
 Porter, John, Abington.
 Porter, Mrs. Catherine S., Abington.
 Raab, Mrs. Emma K., Willow Grove.
 Ramsey, Mrs. Emma, Hatboro.
 Rapp, Wiliam R., Abington.
 Rapp, Mrs. Rosanna, Abington.
 Rea, James, Rydal.
 Rea, Mrs. Sarah J., Rydal.
 Rittenhouse, Mrs. Elizabeth, Willow Grove.
 Roberts, Harry C., Mt. Airy.
 Roberts, Mrs. Hannah L., Mt. Airy.
 Roberts, Mrs. Margaret B., Abington.
 Roberts, B. F., Abington.
 Roberts, Mrs. B. F., Abington.
 Roberts, Miss Mabel S., Abington.
 Roberts, Miss Bessie A., Abington.
 Robinson, Miss Sarah J., Abington.
 Rugh, Mrs. Eleanor H., Philadelphia.
 Shaffer, Mrs. Ida Jane, Abington.
 Shaffer, Albert B., Abington.
 Shaffer, Harold L., Abington.
 Sheetz, Mrs. Mary Leslie, Meadowbrook.
 Shelmire, Miss Annie V., Abington.
 Stevenson, Roberts, Abington
 Stevenson, Mrs. Jennie H., Abington.
 Stevenson, Miss Mary R., Abington.
 Stevenson, Roberts, Jr., Philadelphia.
 Stewart, Miss Emily, Abington.
 Stewart, Miss Keturah, Abington.
 Stewart, Miss Ruth Ann, Abington.
 Stewart, Ardemus, Abington.
 Stewart, Miss Elizabeth D., Glenside.
 Stewart, Miss Ella Dillon, Glenside.
 Stewart, Miss Margaret, Glenside.
 Stewart, Henry M., Glenside.

Tull, Mrs. Margaret B., Abington.
 Tull, Francis Daniel, Abington.
 Tull, George Meade, Abington.
 Tull, Miss Helen U., Abington.
 Tull, Miss Hester E., Abington.
 Tull, Miss Anna Bennett, Abington.
 Tull, William L., Hillside.
 Tull, Mrs. Letitia W., Hillside.
 Van Horn, James, Hatboro.
 Van Horn, Mrs. R. C., Hatboro.
 Van Winkle, Miss Lillie, Edge Hill.
 Waller, Mrs. Elizabeth, Merion.
 Warr, John, Abington.
 Warr, Mrs. Jennie, Abington.
 Warr, Miss Jennie Florence, Abington.
 Warr, John Reynolds, Abington.
 Webster, Mrs. Mattie P., Jenkintown.
 Wigfall, Miss C. Sophia, Abington.
 Williams, Mrs. Harriet Allen, Abington.
 Williams, H. Calvin, Abington.
 Williams, Mrs. Mary Weir, Abington.
 Williams, Miss Valley, Abington.
 Williams, Miss Emily S., Abington.
 Winder, David A., Abington.
 Wynkoop, Charles C., Abington.
 Wynkoop, Mrs. Rebecca A., Jenkintown.
 Yerkes, Winfield Scott, Hatboro.
 Yerkes, Mrs. Ida, Hatboro.
 Young, Miss Emma I., Abington.

The history of Abington church covering the last ten years, during the pastorate of Rev. J. W. Williams, will be found in the latter part of the book. The pages immediately following give a history of the origin and growth of those churches in the vicinity which have sprung from Abington, together with the ministers and missionaries who have gone from here to other fields of labor.

CHAPTER XVI.

CHURCHES THAT HAVE GROWN OUT OF ABINGTON PRESBYTERIAN CHURCH.

Huntingdon Valley. Organized April 17, 1860 by
Josiah S. Mann
Samuel K. Mann
George W. Boileau
Miss Margaret S. Mann
Mrs. Susan Y. Mann
Mrs. Rebecca Boileau

First building erected in 1861.

The following was prepared by Rev. J. M. Welch,
November 1910:—

“The church was organized April 17, 1860, in an old
frame school house near the present church building,
which was erected in 1861. The Sabbath school addition
was completed in 1909. The manse was secured the year
following the completion of the church.

Caspar W. Fetter was the first ruling elder. His
widow, Mrs. Margaret D. Fetter, is the only survivor of
the original eighteen members and adherents.

The infant colony looked to the Abington congrega-
tion as mother church. The charter is dated March 21,
1862, and is signed by ten men.

There have been twelve pastors installed:

1. Rev. George J. Mings, May 15, 1861. Thirteen
new members. Released June 29, 1863.
2. Rev. James B. Kennedy, October 15, 1863. Four
new members. Released August 22, 1866.
3. Rev. Thomas M. Gray, June, 1867. Three new
members. Released fall of 1867.

Rev. J. W. E. Ker declined call April 1868.

4. Rev. T. C. Anderson, June, 1869. Thirty-one new members. Released December 16, 1878. Salary \$400, manse, \$200 from Mission Board.

5. Rev. J. J. Cowles, October 27, 1879. Thirty-six new members. Released May 4, 1884. Salary \$700 and manse.

6. Rev. W. S. Barnes, October 23, 1884. Fifty-two new members. Released May 15, 1887. Salary \$800, manse and four weeks vacation.

7. Rev. W. P. Fulton, October 13, 1887. Ninety-seven new members. Released January 1, 1891. Salary \$900 and manse.

8. Rev. E. D. Miller, February 1891. Twenty-three new members. Released October, 1892. Salary \$900 and manse.

Rev. J. M. Knox declined call April 12, 1893.

9. Rev. J. F. Nicholas, November 12, 1893. Ninety-two new members. Released September 18, 1901. Salary \$1000, manse and four weeks vacation.

10. Rev. J. M. Wallace, January 21, 1902. Thirty-six new members. Released May 15, 1906. Salary \$900, manse, one month vacation.

11. Rev. W. H. Pheley, supply, September 1, 1906. Installed November 19, 1908. Thirty-one new members. Released June 5, 1910. Salary \$800, manse, one month vacation and pastoral work voluntary.

12. Rev. J. M. Welch, November 22, 1910. Salary \$1200, two weeks' vacation, manse rented.

Contributions in 1910:—Benevolence \$390; Congregational \$2064. Members, 164.

HISTORY OF "GRACE PRESBYTERIAN SABBATH SCHOOL," JENKINTOWN, PA.

1869 to 1906.

At a meeting of the Sabbath School Association of the Grace Presbyterian church of Jenkintown, Pa., some few months ago, the question of "How and when the school was organized" was raised by some of those present, and the following facts bearing on the subject have been gathered by Mr. George Hamel, Jr., the present Superintendent of the school:—

Thirty-seven years, the time since the school was organized, has elapsed. It seems but a short time, but who can look forward—for a like period—with any certainty, or without a feeling of fear?

At the request of Mr. Hamel, the Rev. Samuel T. Lowrie, then pastor of the Abington Presbyterian church, the Mother Church, has furnished the following data from his personal diary, which seems to be the only record of the event, interesting himself at some length to do so.

Many people seem to look upon Friday with a great deal of superstition, thinking it the most unlucky day upon which to begin or do any work of importance, yet on Friday evening, July 9th, 1869, at a meeting of the Sabbath-school teachers of the Abington church, at that time a weekly meeting, there were present eighteen persons. Mr. Lowrie suggested the starting of a school at Jenkintown, and it met with favorable consideration, the result being that on Sunday, July 25th, 1869, at 2.30 p. m., a meeting was held in what was known as the Lyceum building which is just north of the present church prop-

erty in Jenkintown, and a Sabbath school was organized by Mr. Lowrie. There were present on that occasion eighteen people who constituted the school, besides a few others as visitors, at which time Mr. Lowrie says he took encouragement from reading and speaking from Luke 5: 1-11. "The miraculous cast of the net." At the close of the school he gave cards and mementoes to the children and all the teachers present, Mrs. J. J. C. Harvey (Mr. Harvey being ill), Miss Annie DuBree, Mrs. Lowrie, Miss Mary Wigfall, Mr. John B. Stevenson and Dr. Beatty.

One very interesting item is, that the record of the names of the children has been kept, and is:—

Lizzie, Christiana, Eddy and Mary Myers, Lucy Warwick, Eliza, David, Annie, Douglass and Mary Robinson, Caroline, Lena, Mary and Frank Weiss, Miss Nice, Thomas and Rodman Wanamaker, Caleb Fox, Spencer Ervin.

There were present besides, several young men from Abington, with a Mr. Thomas, who may also be counted as part of the school; Mr. Lewis Trout was appointed to have charge of opening the building.

Looking backward over the years we find that within those old walls of the Lyceum has met, at different times, the nucleus of each of the different churches which have been started in this town, and we wonder did those first scholars of this "*Grace School*" ever think what an important part they were playing in that new organization which was destined to develop later into a church, separate and distinct from the parent body "the old Abington church?" And yet, in looking over the first list of scholars, we find that not one of them is at present identified with the school.

In commenting on the occasion, Mr. Lowrie says:— "Some of the children were more thorough than I was, for they brought pennies (six of them)," yet we are inclined to think that he showed discretion in not asking for any collection at that first meeting, for as the love of

God fills the heart, so will the desire to give to His cause, also increase.

Friday evening, July 30th, 1869, a teachers' meeting was held at *Abington Church*, with fourteen members present. A committee was appointed for the Sunday School Anniversary, to be held on Thursday, August 26th, 1869; this committee was composed of two members from each of the schools of *Abington, Willow Grove, Fitzwatertown and Jenkintown*.

From Mr. John Hunter, of Abington, we learn that Mr. John Wanamaker was Superintendent, Mr. John Hunter, Associate. Spencer Ervin, Organist and Librarian, and Robert Leedom, Secretary.

On Sunday, August 1st, 1869, the school was graded, forming an Infant Class and three others. There were present twenty-four scholars and four teachers. Mr. Lowrie was given a class of men, Miss Annie Dubree the infant class, Mrs. Wanamaker a class of boys, and Miss Mary Wigfall a class of girls, all of them being very much encouraged with the school.

On Sunday, August 8th, 1869 the school opened at 2.30 p. m. with twenty-eight present, there being no record of the other Sundays of the month. It was noted that the room in which they met was much improved in appearance, as it had been cleaned and painted, showing a desire for a bright and cheerful surrounding for the new venture.

The need and importance of such a work could not be more emphasized than by the events which rapidly followed, as may be seen by the record.

On Thursday, September 9th, 1869, a prayer meeting was started in the old Lyceum building, in charge of Mr. John Wanamaker, and at that first meeting there were thirty-five present. Dr. Lowrie was unable to be present, and Mr. Wanamaker could get no one to take any part in the meeting, but a Mr. Parvin, a young man who had come with him. The Parvins formerly resided at

Ogontz and attended the Episcopalian church there. One of the sons studied for the ministry, and probably this was the one to whom Dr. Lowrie referred. He further records that he went to Jenkintown, Thursday evening, September 16th, 1869, and the attendance was fifty-three, Mr. Wanamaker being present, and both prayed and spoke in the service. The record continues:—"I was surprised at the attendance and wonder to what it will lead."

On Sunday, September 12th, 1869, they had an interesting time at the old building. The school opened with a large attendance, some of the very ones Dr. Lowrie desired to see there being present, but neither he nor Mrs. Lowrie were there, on account of a sick son, Mrs. Wanamaker being also quite ill. Mr. Hunter, the Superintendent, being new to the position, perhaps did not take as much advantage of the opportunity as the others might have done. Dr. Lowrie says "I see plain signs of a good Sabbath School; I expect the best in Jenkintown."

In passing, it would be but fair to state at this time that Mr. Hunter was a very young man, without any of the experience which he afterward gained, for he was later elected as Superintendent of the Abington school, and held that position until about a year ago.

On Sunday, September 19th, 1869, they were full of encouragement with the school at Jenkintown. There were present 41 scholars and 7 teachers, but complaint was made of too few papers for the scholars; the record says:—"Mr. John Hunter promises well as a superintendent, and Spencer Ervin as an organist." Mr. Ervin has since deceased.

A paper received from Mr. Hunter, the former superintendent, affords some interesting information, but gives only one date, that of the organization of the school. It states:—

"The school has steadily increased in numbers and interest, and we feel encouraged to work and labor, more

and more. We now have about 110 names on the roll, with from 60 to 70 in regular attendance. These scholars form seven classes, the teachers of which are always present or have sent substitutes almost without exception. The seven classes are called "bands" and on the third Sunday of each month hand in the collection for the month for missionary and other purposes.

A melodeon was presented to the school by the Bethany school of Philadelphia, which proved to be of great pleasure and profit to the school, much of the interest in the school being due to its use and aiding the children in their singing. This instrument remained in the school until a few years ago when it was given away.

All the money now, that we can raise, we expect to appropriate for the purpose of erecting a new building, a real home of our own is what we earnestly desire."

At the time this was written the school was still holding its services in the old Lyceum building.

"Seven members of the school and prayer meeting, during the year past have united with the church, which great blessing encourages us in our belief that God has chosen this place as a home, where He will come to supply the wants of all who are needy."

Throughout this paper the name of Dr. Lowrie appears frequently, but as the only record of these events here set forth happens to be the personal diary of Dr. Lowrie, this feature may well be excused.

Compiled by *George Hamel, Jr.*, Jenkintown, Pa., in 1906, being then Superintendent of the Grace Presbyterian Sabbath school.

CARMEL PRESBYTERIAN CHURCH.

A Sunday school in the neighborhood of Edge Hill and Dreshertown had a precarious existence for many years, but the first formal action was taken October 28th, 1875, when a Congregational meeting of Abington Presbyterian church authorized their trustees to build a chapel at Edge Hill at a cost not exceeding \$4,000 on a lot bought of Mrs. Rachel Tyson for \$300. The Building Committee appointed was, William A. Drown, Jr., George Hamel, Sr., John B. Stevenson, Robert E. Patterson, Robert Gray, John M. Fenton, Robert Craig, Rev. L. W. Eckard.

May 18, 1876, Mr. George Hamel, Sr., appointed to superintend construction of chapel at a cost not to exceed \$2800.

Building finished and dedicated February 15, 1877.

April 12th, 1878, chapel at Edge Hill accepted and balance of debt assumed \$218.28.

January 4th, 1882, trustees of Abington church transferred property to Carmel church.

September 5, 1893: Ceased to receive aid from the Board of Synodical Sustentation.

January 26, 1896: New church finished and dedicated.

February 13, 1902: Twentieth anniversary held.

March 2, 1907: Balance of mortgage paid and the church free of debt.

1913:

Church membership	462
Sabbath School	380
Woman's Mission	50

One of the offsprings of Abington Presbyterian church is the following, which we know as "*Our First Grandchild*":—

CALVARY PRESBYTERIAN CHURCH, WYNCOTE, PA.
A SHORT HISTORY.

The first effort toward what is now Calvary Presbyterian church was the calling of a cottage prayer-meeting, which was held in the parlor of Mrs. Kraft's home, Thursday evening, January 15, 1891. Rev. Richard A. Greene, then pastor of Grace Presbyterian church, Jenkintown, had charge of this service. It was through his foresight, prudence and missionary zeal that the work prospered from its inception. On Sunday afternoon, January 25, 1891, a Sunday school was organized with Mr. Lewis C. Leidy as superintendent. On the same afternoon Rev. Mr. Greene conducted the first preaching service. These services were held at the homes of Mrs. Parker and Mr. and Mrs. W. H. Berger, until a lot should be secured and a chapel erected. The mission work was taken under the care of the Session of Grace church, Jenkintown. At the close of nine weeks of services held in the homes in the vicinity, a sufficient sum of money had been raised, a lot secured, and a chapel erected at the corner of Greenwood and Terwood avenues. On Easter day, March 29, 1891, the Wyncote mission held service for the first time in the new chapel. Denominational lines were ignored, as they have always been, and Calvary church today owes its existence in a large measure to the generosity of Baptists, Methodists, Lutherans, Friends and Episcopalians, and Presbyterians. The services at Calvary church have always been given a liturgical cast from the first, which is but fair to the various denominational elements in the church whose rights should be respected and whose tastes should be gratified within legitimate bounds.

Preaching services, Sabbath school and prayer services were held regularly, and the work under the blessing of God and the direction of His Spirit continued to develop. At the meeting in April 1892, a little more than

a year after birth, a petition signed by thirty persons was presented to the Presbytery of Philadelphia North, in Session at Doylestown, for the formation of the Wyncote Mission into the Calvary Presbyterian church, of Wyncote. This petition was put into the hands of the Committee on Home Missions, who shortly reported in favor of the above named organization. On Friday, May 20, 1892, this Committee met in the chapel and Calvary church was formally organized, with twenty-eight charter members. Out of the petitioners who were received into the membership of the new church, fourteen were dismissed from Grace church, Jenkintown; but some of these had always attended the services on the Wyncote side, and had simply made a profession of faith in Grace church, and had their names placed upon its roll, because it was the organized body to which the Mission belonged.

Three weeks after the organization, on Children's day, June 12, 1892, Rev. Carlos T. Chester, supplied the pulpit. A call was extended to him the following August, which he accepted and he was installed pastor of the church in October. In December 1892 the Woman's Union was organized, with all branches of the Woman's work centralized in one organization.

In June 1893 the Trustees having sold the lot upon which the chapel stood, ground was purchased upon which the manse and church are built. In September the chapel was moved to the spot upon which the church now stands. In April 1894 ground was broken for the manse, which was occupied September 24, exactly a year after the first service in the little chapel on the hill. In September 1896 a special Building Fund Committee was appointed to secure contributions for the erection of a permanent church building. During the year 1897 over \$6000 was raised for the new church. In April 1898 a contract for building our beautiful new church was awarded, ground was broken on May 9th, and the cornerstone was laid July 2nd of that year. On February 5,

1899 the first service was held in the new church, in the "Social Room" with Sunday school services in the Sunday school rooms, where church services were subsequently held until the opening of the main auditorium Easter day, April 2, 1899. After eight years of faithful service and unselfish devotion to the church and all its interests, the pastor felt it his duty to resign to take up literary work. At a congregational meeting held March 11, 1901, his resignation was accepted by the congregation. At a congregational meeting held June 26, 1901, a unanimous call was extended to Rev. William Barnes Lower, then pastor of the First Presbyterian church of Bridgeport, to become pastor of Calvary church. The call was accepted by Mr. Lower, and he was installed September 10, 1901. A reception was tendered the new pastor on the evening of September 17, 1901.

Since his pastorate of almost ten years, the church has doubled in membership and a church mortgage of \$13,000 has been almost removed.

HISTORY OF CALVARY MISSION.

Located at Washington Lane and Limekiln Pike.

This is the great grand-child of Abington Presbyterian church. Its beginning was in 1898, and after various vicissitudes and having no permanent home, Miss Tomlinson rented two rooms in Mrs. Leedom's house, and an effort was again made to get the children together. This was late in November of 1901.

It was at this time that the pastor of Calvary Presbyterian church of Wyncote, learning through one of the elders, Mr. Homer L. Pound, that the Pleasantville Sunday school needed help, offered his assistance and it was gladly accepted.

Dr. Lower and those from Calvary church who assisted him in the new work could only go out on Sunday afternoon and those from Somerville could only attend in the morning, desiring to attend service in their own church. Their own church attendance they had been sacrificing for the work at Pleasantville. Mr. Patton and Miss Tomlinson withdrew, but Miss Stewart kept on faithfully with the work until a short time ago, when she was compelled to give up her class of boys because of her moving a distance from the school.

Several attempts which had been made to erect a small house of worship met with failure. When Dr. Lower assumed pastoral charge of the work, he immediately brought the needs of the field before the elders of the church. Mr. W. H. Berger, one of the elders, went at once and looked the field over. He found upon inquiry that a lot owned by Mr. Aaron Engle could be purchased for \$150 and instructed Dr. Lower to buy the lot at once, he giving the money for it. This was done, Mr. Engle returning \$10 as his contribution to the building.

On December 20, 1901, a meeting was called to see what could be done in regard to erecting a building for church and Sunday school purposes. The meeting was

held at the home of Mr. George Harvey and the following persons were present: Mr. George Harvey, Mr. Joseph Bockman, Mr. George Gaddis, Mr. Ernest Eastwood, Mrs. Ernest Eastwood, Mrs. George Harvey, Mrs. L. Didier, Mrs. James Riley, Mr. Frank Krewson, Mr. William Krewson, Mr. E. Leedom, Mr. O. Lehman, Miss McCool, Mr. J. Petjol and Mr. Gideon Patton.

The meeting was opened with prayer by Mr. Lower and organized with Mr. George Gaddis, president, Mr. James Riley, secretary. Mr. Lower presented the lot from Mr. Berger and contributions from the Wyncote people amounting to \$150.

A committee, consisting of Mrs. B. Yeagle, Mrs. G. Harvey, Mrs. J. Riley, Mr. F. Krewson and Mr. O. Lehman, was appointed to solicit for the building fund. Plans having been drawn, at the next meeting bids were received and certain ones accepted. The secretary was instructed to have the carpenter work done by day work until the building was enclosed, after which the carpenters of the community agreed to finish.

The excavating was done by volunteers, nearly every one in the community giving a helping hand. This was in January, 1902, but owing to the bad weather the corner stone was not laid till March 23 of the same year. A special service was held on this date, and the cornerstone was laid by the pastor. It contained a leaden box, in which was placed a Bible, minutes of the first business meeting, minutes of the Ladies Aid Society, a short history of the Sunday school, and a few minor coins of the year.

In the meantime the trustees thought it would be best to buy the lot on the north side of the building. Correspondence was entered into with Mrs. Ashmead, the owner, and eventually the lot was bought for \$150, Mr. Hoyt, of Wyncote, giving \$45 toward it.

After the building was enclosed, the carpenters of the neighborhood took charge and finished the interior,

Messrs. George Gaddis, J. McCool, W. Krewson and L. Didier giving their services gratis every evening until the building was completed. The outside grading around the building was mostly done gratis by the neighbors, Mr. Joseph Bockman giving the services of his team for several days. During this time contributions had come in in a very satisfactory manner, Mr. Jerome Sheip and Mr. Jay Cooke giving liberally. The Ladies' Aid Society, which was organized during the winter did commendable work and were very successful with their entertainments. The Womans' Union of Calvary church, Wyncote, presented the pulpit, chairs, table, hymn board and carpet for the aisle. Mr. F. E. Shelly presented the organ.

On the 4th of May, 1902, the building was formally dedicated. The pastor of Calvary church, of Wyncote, conducted the service. Rev. David R. Kern, D. D., Chancellor of the University of Omaha, and Mr. W. T. Ellis, of Wyncote, assisting. Since the chapel has been opened the trustees have placed a heater in the basement, and also have had a board floor placed over the cement floor so the basement could be used for social purposes. The basement is now open on Wednesday evenings for reading room and games.

The building has cost about \$2800, of this amount \$800 was given by Wyncote friends, and the remainder, representing \$2000 is cash and labor given by the people of the neighborhood.

Dr. Lower preaches at the chapel every Thursday night and is Superintendent of the Sunday school which numbers 130. Mrs. Lower has charge of the primary department of the Sunday school.

In 1907 a wing was added to the Mission building, giving enlarged room for the increasing Sunday school attendance. A third lot has recently been purchased which now gives the property a frontage of 75 feet on Williams avenue and 80 feet on Limekiln pike. The building is entirely free of debt. The running expenses,

over and above what is raised by the members, are met by personal subscriptions.

Preaching services have been held during the year excepting during the summer on Thursday nights. A student from the Seminary is employed for the Sabbath evening service. Mr. George Gaddis and the pastor are associate superintendents of the Sabbath school which has held sessions regularly at 2.30 on Sabbath afternoon since the founding of the Mission.

PREACHERS THAT WENT OUT FROM ABINGTON
CHURCH.

REV. HUGH CRAVEN.

Admitted to communion, February 18, 1848. Graduated from Theological Seminary 1860. Went to La Crescent, Minnesota, and lived with Dr. Sheldon Jackson; did the missionary work in that locality for the summer of 1860, and in the fall of that year located at St. Charles, Minnesota, where he was pastor for 35 years, having organized three churches and put up two church buildings. Died December 25th, 1895.

REV. DR. ALFRED RYERS.

Baptized and admitted to communion August 1st, 1829 when 17 years old. At one time Professor in University of Indiana. Died in Danville, Ky., May 8th, 1858.

JONH McNAIR.

Preached in Dutch Reformed Church.

REV. GEORGE D. STEWART.

Joined church at Lawrenceville, N. J., 1840. Under the advice of Dr. Steel, became a Theological student at Princeton in 1847 and graduated in 1849. First charge at Bath, N. Y. Remained there eight years, when an affection of the throat compelled him to retire and take a rest.

Became a Home Missionary in Iowa in 1860 at West Point and labored there four years. Was then called to Burlington, Iowa, and after that to Omaha, Neb., and then

to Fort Madison, Iowa. He remained as pastor at Fort Madison for twenty-seven years, when he resigned at the age of eighty, January, 1904, having been in the ministry fifty-five years. Died April 1st, 1910, aged 85 years.

REV. JOHN S. STEWART.

Born April 1st, 1835, baptized August 15, 1840. United with the church May 17, 1851. In the same year went to the Tennent School at Hartsville, Pa. Princeton College 1853, graduated 1856. Taught two years in Virginia. Graduated from Princeton Theological Seminary 1861. Called to church in Greenville, N. J., in 1861 and remained there until 1870, when he was called to Towanda, Pa., (and at this time 1913 is still there and preaching).

REV. DR. JOSEPH STEVENS.

Admitted to communion and baptized August 19, 1836. Educated at Lafayette College. Pastor of Presbyterian church at Jersey Shore 1851 to 1885.

REV. JACOB BARNES KREWSON.

Baptized November 16, 1850. Admitted to communion February 21, 1858. Pastor at Forestville, Pa., for 45 years.

REV. JAMES MacINTOSH LONGSTRETH ECKARD.

Born in Chefoo, China, May 23rd, 1870. Lived in parsonage at Abington, 1875 to 1891.

Educated Friends' School at Abington, Cheltenham Military School, at Ogontz, Pa., University of Pennsylvania, College Department and granted Degree of "Bachelor of Arts" in 1891. Post graduate course in the United Presbyterian Divinity Hall and in the University of

Edinburgh, Scotland. Theological Seminary, Princeton, New Jersey.

Pastorates, Volga, South Dakota; Northumberland, Pa.; Lakewood, New Jersey; Plain, Pa.; Frankfurt. o. m, Germany; Scranton, Pa.; Smyrna, Delaware (where he is at the present writing, 1913).

REV. C. A. R. JANVIER.

Born on the church property. Baptized February 16, 1861. Graduated from Princeton Seminary, May 14, 1884. Ordained at Trenton, N. J., by Presbytery of New Brunswick, April 24th, 1884, and was pastor at Trenton for three years. Went to India in 1887, stationed at Farakhabad. Came home on six months furlong in 1892 on account of illness of his son, Ernest. Then returned to India and was in charge of the evangelistic work there, and of a Girls' Orphanage and Boys' High school. Transferred to Allahabad 1895. He writes:—

“One of my duties there was the principalship of the Boys' High School; it was this that made me realize the great opportunity for and great need of a Mission College at Allahabad. The Mission fully endorsed my idea, and also approved of the selection of Rev. I. H. Ewing of our Luithiana Mission as the right man to take my place and start the College, if the Foreign Board sanctioned it and if the money could be raised. The College now (1913) has nearly 300 students, besides 750 in the High school or preparatory department. It has so far been supported by voluntary contributions, with some help from the Board. It has now reached a point where a larger and more permanent basis must be found for its large work (besides an Arts and Science Course it has a department of Agriculture and one of Electrical Engineering). About one-third of the expenses are met by fees and grants on the field, another third the Board will give, and we are trying to raise an endowment of \$150,000 to cover the rest.”

Dr. Janvier returned to this country in 1901 and made addresses on Foreign Missions almost continuously until called to the pastorate of Holland Presbyterian church in Philadelphia, in December, 1901.

He has been called to the Presidency of Ewing Christian College of Allahabad and in 1913 entered upon that work.

Earnest Janvier, his son, has been engaged in the Mission field for a year, and is now at Princeton preparing for the ministry, and will return to India.

MISSIONARIES THAT WENT OUT FROM ABINGTON
CHURCH,

Dr. John Newton, a Medical Missionary in India, visited Abington in 1858-59 and there became engaged to Miss Sarah Estell Wigfall, a member of this church. He returned to India and in 1861 Miss Wigfall went to India, and they were married October 10, 1861. Dr. Newton was located in a number of places in the Punjaub during his life. He died in India July 29, 1880. Mrs. Newton was a missionary there for thirty years. (At this time, 1913, she is living in Doylestown, Pa.)

Carroll Harvey Yerkes, son of Martin and Mary J. Yerkes; Baptized May 19, 1877.

Helen Nevius Eckard, daughter of Rev. L. W. and E. A. Eckard; Baptized May 26, 1876.

They were married and went to China as missionaries. They returned home for a vacation in 1912 and returned to China, 1913.

Mary Rodney Parvin. Born January 23rd, 1827. Admitted to communion August 19, 1842.

The following account of her life and work was prepared in 1913 by her son, Rev. C. A. R. Janvier and Mrs. Mary B. Harvey, a daughter of Dr. Robert Steel.

SKETCH OF THE LIFE OF MARY RODNEY JANVIER,

Mary Rodney Janvier, who entered the full communion of our church August 19, 1842, was born January 23rd, 1827, in Buenos Ayres, Argentina, where her father, Rev. Theophilus Parvin, was a missionary. He had married Mary Rodney, the eldest daughter of Caesar A. Rodney, United States Minister to Argentina, and their baby was named for her mother. The mother died when her second child, Theophilus, was a baby, and the daughter but little more; and after a short time spent in Fairton, New Jersey, Mr. Parvin's home to which he returned from South America and where he also died, the two children came to be members of the parsonage home in Abington. Mary Parvin was then less than eight years of age, so that practically the only father and mother she ever knew were those whom to the end she loved so dearly, Dr. and Mrs. Steele. Later, she attended for some years Miss Guild's school—one of the best of its day—at Fourth and Spruce. Then came a year at home—a year of constant care and great anxiety on the part of the family; for it looked as though pulmonary disease was to make very short work of her life story. Complete recovery, however, was vouchsafed, partly at least through the help of a short term of service as a teacher on a Mississippi plantation. A few years were spent in happy and successful educational work under Miss Grand Girard, in Hillsboro, Ohio; and then followed her response to the conviction that came to her of a missionary call, and her marriage, from the Abington parsonage, to Rev. Joseph Porter, of Ludhiana, India, with whom she reached that station in 1849. At his death in 1853, she was left with an only

child, Henry M., and continued in the work at Ludhiana. Three years later she married Rev. Levi Janvier of the same mission, and came home with him on furlough just after the mutiny. During this visit home came one of the overwhelming sorrows of her life, the death within two days of each other of her two boys, Henry Porter and Theophilus Janvier. In October 1861 she and her husband, with a nine-months old boy turned their faces once more, and for the last time, toward the shores of India and took up work at Sabathu. Less than three years later she was called upon to pass through the awful darkness of the tragedy of her husband's murder by a Sikh, ex-sepoy at the mela or religious fair at Anandpur. He and the Rev. Mr. Carleton, living with their families in tents on the outskirts, had been preaching daily to the great crowds assembled at the "mela," and had made their arrangements to leave for another preaching point the next morning. The ex-sepoy lay in wait that night outside the tent door, and fulfilled a vow, made in revenge for a blow received at the hands of an officer some time before, by clubbing to death the unoffending missionary.

From the first Mrs. Janvier had managed to take time from her home cares to share in regular missionary work, and had among other things been one of the leaders in the girls' orphanage at Ludhiana. After her husband's body had been laid to rest in the Ludhiana cemetery, she returned with her boy to Sabathu to continue as far as possible the lines of work her husband had been engaged in—the oversight of the small Christian community, the superintendence of the boys' school in the little town and of the Leper Asylum near the Mission House. Soon after this she opened the first school for Hindu girls in that region—one of the first in all the Punjaub—meeting difficulties which are well illustrated by a single experience. She begged one of the leading merchants to send his daughter, and received the response:—"Send my

daughter to school, Mein Sahib? Why, I might just as well send my cow; girls have no souls!"

A few years later she adopted the orphaned daughter of an English soldier (now Mrs. M. B. Carleton, a missionary in India and in that very Mission House at Sabathu), and she and the boy shared her care and energy with the mission work. Broken in health, she returned to America in 1875, after twenty-five years of continuous service, and came back for a year to the old home in Abington. Then she went to board in Princeton, in order to be with her son who had entered college. In 1880 her health having in large measure been restored, she decided to return to her work in India. She had been re-commissioned by the Board and had engaged her passage, when two days before the sailing date she was stricken with paralysis. From this attack she made apparently complete recovery, but she had lost her quickness of step and of speech, and much of her energy, and India was no longer a possibility. After part of a year in Jenkintown with her foster sisters, Mrs. Harvey and Miss Steel, she and her adopted daughter rejoined the son, then in the Theological Seminary in Princeton. During these and the earlier years in Princeton, she had not only been active in the Woman's Missionary Society of the Second Presbyterian church, but had been an earnest worker and leader in the local W. C. T. U.

In November 1883 she went to Ocean Grove to visit some dear friends and there was taken with pneumonia, of which disease she died on December 26th. Near the end there had fallen a cloud of strange darkness, but with the last hour came joy and peace. At evening time it was light.

(The following is the testimony of Mrs. Mary E. Harvey, a daughter of Dr. Steel.)

"Her zeal for the Master's cause, her loving heart, her intellectual ability, her general attractiveness—so

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much that was admirable and lovely in every way—rendered her truly one set apart for high things; and only at the day when all secrets are revealed will we know of all she accomplished.”

Rev. W. A. P. Martin was attracted to Abington, and he married Miss Jane Vansant, November 13, 1849. She was a cousin of Mrs. Steel, and was at that time teaching a large school in Philadelphia.

At the request of the Compilers of this History, Dr. Martin contributed the following:—

“Peking, November 13, 1906.

Nicholas Baggs, Esq.

Dear Sir:—

Yours of the 9th ult. came to hand this afternoon, and I answer it before the close of the day, because it awakens pleasant memories, as well as on account of the intrinsic value of the records which your Society will preserve.

By a curious coincidence, your letter was brought in just as my thoughts were going back to the happy event of which this is the 57th anniversary; and it enclosed an extract from the records of the church relating to my marriage in 1849.

The outline of my life for which you ask might be found in *Who's Who*, and in *Sundry Missionary compilations*; also in a number of *World's Work*, which I have heard of but not sent for. And, I think, referring you to this last, I take pleasure in jotting down a few items on the next leaf.

Please put me down as a subscriber for the History of the venerable old church. It will be welcomed and promptly paid for by me, or by my heirs if I should be departed this life.

Wishing God's blessing on your enterprise, which proffers a deeper interest than that of mere literature.

Yours sincerely,

W. A. P. MARTIN.

SKETCH OF MY LIFE.

Supplied by Request.

Birth. Education and Marriage.

My two grandsires bore arms in the War of Independence, one of them witnessed the surrender of Cornwallis, and the other saw a British Man-o-War blown up by hot shot, at the mouth of the Delaware. My mother's father was connected with the Dutch Colony of New York, but removed to Virginia, where she was born. My father was born in Pennsylvania, and his father came from Coleraine in Ireland. They were married in Kentucky, and removed to Indiana, where my father was one of three pioneer ministers who formed the first Presbytery of that new state. His first and last pastorate was at Tivonia, where I was born April 10, 1827. There he opened a classical school, in which a number of young men were prepared for the ministry.

I was prepared for college mainly at home, and in 1846 along with an older brother graduated at the State University in Bloomington. There I met with two men from Abington, viz: Prof. Alfred Ryers, and Dr. Theophilus Parvin, both of whom had been inmates in the family of that best of men, Dr. Robert Steel, pastor of this church.

After a course of three years at the Theological Seminary of New Albany (now the McCormick, Chicago) I married Miss Jane Vansant at Abington, November 13, 1849.

Being a cousin of Mrs. Steel, she had been brought up in the family of Dr. Steel, and when I first saw her, she was teaching a large school in Philadelphia.

ENTRANCE ON MISSIONARY LIFE.

We proceeded to China from Boston, via the Cape of Good Hope, and were four and a half months at sea before we dropped anchor in the harbor of Hong Kong, where we arrived on April 10, 1850, my twenty-third birthday.

Our destination was Ningpo, where we spent ten happy years, during which we contributed something to the planting of the church in China.

CONNECTION WITH U. S. LEGATION.

In 1858 I was invited by the United States Minister, Mr. Reed, of Philadelphia, to act as Interpreter for the Mandarin's language in the negotiation of a treaty at Tientsin in North China. The following year I acted in the same capacity for Minister Ward, and accompanied him to the city of Peking. Both expeditions enabled me to see something of the Arrow War, which resulted in the opening of a hitherto exclusive capitol.

RESIDENCE IN PEKING.

After a visit home, during which I spent a year with my wife and four boys at Abington; I returned to China and opened a Mission in Peking, in 1863, organizing a church and opening a school—the High School—now known as "Truth Hall."

A translation of "Wheaton's International Law" which I brought with me, led to my appointment as Professor in the Imperial Diplomatic College, of which I was President for 30 years.

In 1898 when the Emperor created a University, he transferred me to the head of it, making me a Mandarin of the 8th, or next to the highest rank. The University being broken up by the Boxer War in 1900, after waiting in vain for its re-opening, I accepted an invitation of the

Viceroy Chang of Wuchong in 1902 to organize a University and teach International Law.

RETURN TO PEKING.

The term of three years for which I engaged having expired, I visited my native country last year, and early last spring rejoined the Mission in the Capitol as an Honorary Member without salary. The invitation came from the Mission unsolicited, and was sanctioned by the Board.

During nearly forty years in the educational services of the Chinese Government, I never ceased to co-operate with the Mission, looking on education as an auxiliary agency.

For the last thirteen years I have continued by pilgrimage without the companionship of my dear wife, whose sanctified spirit was called home in 1893. Of our four sons (we had no daughters), one died in China; one is Professor in Trinity College, Hartford; one is a lawyer in New York, and the youngest, an engineer in Ohio.

Happy to serve God while he gives me the strength to do so, I calmly look to a time not far distant when I shall be sleeping by the side of my sainted wife in our suburban cemetery. To China I have given my life, and China shall have my ashes.

W. A. P. M.

BOOKS BY DR. MARTIN.

In English:—(1) A Cycle in Cathay, The Lore of Cathay, The Siege of Peking, China's Awakening (in Press).

In Chinese:—Evidences of Christianity, Natural Philosophy, Mental Philosophy, Four Text Books on International Law.

(1) This book (Revell, New York) contains a pretty full delineation of my travels, labors and observations during my long life in China. You are specially referred to it.

ABINGTON CHURCH

FROM

1904 TO 1914

BY

James W. Williams

The Golden Age lies *onward*, not *behind*.
The pathway through the Past has led us *up*.
The pathway through the Future will lead on
And higher. * * * *

If we but fight the wrong, and keep the faith,
And battle for the *Future*, All mankind
Will bless us in the days that are to come.

—*Edgerton*.



REV. JAMES W. WILLIAMS.

CHAPTER XV.

PRESENT OFFICERS OF THE CHURCH.

Minister

James W. Williams, A. M.

Elders

Roberts Stevenson, Harry C. Roberts
William A. Craven.

Clerk of Session: Roberts Stevenson

Board of Trustees

Frank K. Fenton, James P. McFarland,
H. C. Roberts, H. C. Williams,
Frank T. Bockius, M. J. Hoover,
William A. Craven, Charles Ambler,
Robert McTammany.

President: James P. McFarland.

Secretary: W. A. Craven.

Treasurer: Frank K. Fenton.

Sexton: Isaiah Branin.

ORGANIZATIONS.

Sunday School

Superintendent: W. A. Craven.

Secretary: David Houpt.

Treasurer: Miss S. Hallowell.

Librarian: John Kiffiee.

Teachers

Roberts Stevenson,	Mrs. J. W. Williams,
Miss Reba Bockius,	Miss Ethel Hamel,
Miss Sarah Hallowell,	Miss Bertha Winder,
Wesley Barnes,	Cap't. N. Baggs,
Mrs. W. A. Craven,	Miss Hester Tull,
Mrs. Emily W. Ambler,	Miss Jennie Warr,
Miss Eleanor Fenton,	Frank Ambler,
Miss Edith Michener.	

Superintendent of Primary Department

Miss Anna Fulmer.

Teachers

Miss Martha Messer,	Mrs. R. McTammany,
Miss Ethel M. Boutcher,	Miss Margaret Messer.

Susan B. Smith Mission Band

Treasurer—Miss Reba A. Bockius.

Woman's Missionary Society

President—Mrs. Harry C. Roberts.

Vice Presidents

Mrs. H. S. Ambler	Mrs. J. W. Williams
Mrs. Theo. Wynkoop	Mrs. George Hamel, Jr.

Secretary—Mrs. W. A. Craven

Treasurers

Mrs. George F. Grieb	Miss A. Saunders
Mrs. J. M. Colton	

Box Secretary—Mrs. F. T. Bockius

Secretary of Literature—Miss Hallowell

Collectors

Mrs. A. R. Mann,	Mrs. J. C. Hunter,
Mrs. George F. Grieb,	Miss Boutcher,
Mrs. F. T. Bockius,	Mrs. Charles Ambler,
Miss Van Winkle,	Miss Fenton.

Ladies Aid Society

President—Mrs. M. J. Hoover.
Treasurer—Miss Sarah Hallowell.
Secretary—Mrs. J. W. Williams.

Westminster Guild

President—Miss Bertha Winder.
Vice Presidents—Mrs. Albert Streeper; Miss Nila Cook
Treasurer—Miss Martha Messer.
Study Leader—Mrs. J. W. Williams.

The last decade of the history of this venerable church deals with events and people fresh in the recollection of many now living and propriety forbids any lengthy commentary upon either. It would be much easier and safer to write of times that have been than of these that are now here; and besides, those who make history are poor writers of the same. We who are now upon the field of action have not yet gained the clear and true perspective which will be revealed to the eyes that survey the landscape in the days that are to come. Future generations will be better fitted to look back with unbiased judgment at our successes and our failures and tell the story in their own way. On the question of what is wise to insert in these last few pages, and what is best to exclude, no two persons would judge precisely alike. To write the whole history covering the present pastorate would include facts or comments interesting to some but not to others.

In the preceding chapters we have the record of those who labored faithfully for the Master's cause since the year 1714. For 200 years this venerable church has stood here at the top of the hill, like the Tabernacle of old, and generation after generation has come to worship in this sanctuary, hallowed to the service of Almighty God, and have gone away, saying, "'Tis blessed to believe.'" How many messages of salvation have been delivered. How many hearts have been made to rejoice. Think of the number who here decided to take up their cross and bear eloquent testimony for the Master of Gallilee, who have been comforted, supported and strengthened by a power that was not of the earth, and who proved the worth of their religion for themselves and others, who "fought a good fight" and "kept the faith," and then obeyed the call to "come up higher." Through these two hundred years past, the church has had a wide outlet for its activities and abundant access to those who need the Gospel message of salvation, through the services of its missions, six of which are now independent churches.

Our history is a record of Divine leadership and man's stewardship.

Dr. Henry Van Dyke, writing from the U. S. Legation at The Hague, Netherlands, says, "The Abington church has a deep and intimate interest for me, because it was there that my dear and honored father began his religious life and made his first confession of faith in Christ. The great and quiet work which such a church does for the cause of faith and goodness among men, receives a concrete illustration in the life of my father, who carried out through long years of usefulness and wide influence, the lessons and the inspiration which he received in his boyhood at Abington." "How far that little candle throws its beams."

In the two centuries during which our church has lived and labored, a power for good has gone forth from it, which it is impossible to estimate and appraise by human standards.

Speak History! Who are life's heroes,
Unroll thy long annals and say,—
Are they men whom the world calls heroes,
Who won the success of a day?

As previously stated the present pastorate began in February 1904. First of all, we need to thank our covenant-keeping God for his constant mercies, who has piloted us safely through dangers seen and unseen, who has kept the flame of religious life still burning brightly in this prolific and fostering mother of neighboring churches. In our large cities many a mother church, having given birth to one or more children, has seemed to die in the attempt, or because of changing conditions and shifting population has ceased to exist; but our church here still stands in the fore-front of the battle, keeping pace with the population, still holding forth the Word of Life, and God's banner of love still floating over us. A providential call to renewed consecration comes with this Bi-Centennial season. It has been a call to look backward and see God's guiding hand, but it is also a call to look forward, and enter into the Master's service with greater zeal and earnestness. For "They that wait upon the Lord, shall renew their strength."

During the present pastorate, as we learn from the official records, 122 have been received into the membership of the church, 74 on profession of faith, and 48 by letters from other churches. During this time 29 have died and 31 have been dismissed. A few names have been, for sufficient and appropriate reasons, dropped from the roll; while in 1904, at the beginning of this pastorate, 60 names of those who had lapsed or moved from the neighborhood and whose residence was not known, were placed upon the reserve list. It is significant to note here that while only 29 have died, yet, without any exception these 29 have been among the most prominent and influential members of the church; five of them being elders and

three trustees. This has been a loss to our church in many ways, financially as well as numerically. The present membership of the church, as reported this year to the General Assembly, is 212. The Sunday School membership 225.

In order to save time and space a summary of the contributions to the various Boards of the church covering the last decade is here given:

To the Board of Home Missions	\$14,935.00
“ “ “ “ Foreign Missions	10,293.00
“ “ “ “ Education	1,514.00
“ “ “ “ S. S. work	759.00
“ “ “ “ Church Erection	1,131.00
“ “ “ “ Ministerial Relief	2,159.00
“ “ “ “ Freedmen	1,011.00
“ “ “ “ Aid for Colleges	1,301.00
“ “ “ “ Temperance	1,276.00
“ miscellaneous	3,489.00
“ General Assembly assessment	190.60
“ Congregational	45,080.00

As will be seen by this report \$37,868 has been given to benevolences, \$190.60 to expenses of the General Assembly, and \$45,080 has been contributed to the expenses of the local church.

As far as we have the data only one other church in proportion to membership, in the Presbytery of Philadelphia North has excelled Abington in gifts to benevolences during this period.

ABINGTON'S PARISH ABROAD.

The following account of our “Parish Abroad” was prepared by Mr. J. M. Colton, one of our Elders, and is dated January 28, 1911:—

“In the early part of 1907 Abington church became

interested in a new phase of Foreign Mission Work—the “Forward Movement”—and asked for and were assigned—by the Board of Foreign Missions—a part interest in the support of the Jhansi Station, India, as our “Parish Abroad,” the church pledging themselves to try and raise \$1,000 a year for this Parish.

We were moved to ask for Jhansi, from the fact that Mrs. Henry Forman, the wife of the Missionary in charge of the Station, was formerly Miss Sophie Newton, the daughter of a missionary, but brought up in Abington, and a member of our church and Sabbath school.

Jhansi is in the “Heart of India” somewhat over 100 miles from the Station at Allahabad on the Ganges River, and is quite a large city, with railroad connections and outlying suburbs. At the Mission compound they have a fine church and reading room combined, and schools. In the suburb of “Sipri Bazaar” near the large railroad shops, a second church and hostels have recently been built, through the efforts of friends in Philadelphia. Photographs of this new church are hanging in the vestibule of Abington church.

Jhansi Mission was established in 1886, has done a great work, and is of increasing importance.

Note:—In 1912 Rev. and Mrs. Henry Forman moved from the Jhansi Station to Gwalior, U. P., India. In 1913 Mrs. Forman died and her husband returned to the United States; but until the death of Mr. Colton in June of last year \$1,000 was sent yearly by Abington church in support of the Jhansi Station, Mr. Colton being a generous contributor.

WESTMINSTER GUILD.

On September 10th, 1912 the young ladies of the church were invited to the manse for the purpose of organizing a society in the interest of missions. It was decided that it should be a chapter of the Westminster

Guild, adhering strictly to the rules of this organization. Each year a Home and Foreign Missions text book was to be studied and most of the money raised, by dues and entertainments, was to be divided between the Home and Foreign Board, and the balance to be expended for local causes. Members were enrolled and the following officers were elected:

President—Miss Bertha Winder; vice president, Mrs. Albert Streeper; second vice president, Miss Nila Cook; treasurer, Miss Elsie Ramsey; secretary, Miss Myrtle Sprang; study leader, Mrs. James W. Williams.

As Miss Ramsey moved from the neighborhood shortly after the organization, Miss Martha Messer took her place as treasurer. Much enthusiasm was shown during the year in the topics for study and at the close of each subject the Guild took charge of the Wednesday evening prayer meeting and the different members told the substance of what they had lately learned. The amount of money raised the first year was \$68.13. During the second year \$86.31. The second year's work was carried on along the same lines, showing an increase in interest and contributions and gives promise of greater things in days to come.

ITEMS OF VARIED INTEREST.

In January, 1906, Rev. C. A. Killie, of the Paotingfu Mission Station, China, who had been in the Boxer Uprising, visited Abington church, telling the story in his own dramatic way of what he had witnessed during those troublesome times, and secured a contribution of \$50 for Chinese mission work.

On April 22nd, 1906 an offering of \$100 was made in behalf of those who had suffered by the earthquake disaster in California.

In 1906, through the kindness of Mr. J. M. Colton, elder, the interior of the church was renovated and beau-

tified by the frescoing of the walls, removing the old carpet from beneath the pews and putting new carpet in the aisles and on the pulpit platform. The cushions also were re-covered in a manner to harmonize with furniture and carpet. This was accomplished at a cost of \$1,360. Also two memorial windows were placed on the north side of the church.

SUNDAY SCHOOL.

It would probably be as unwise as it would be untrue to say that Abington church has always had a Sunday school. But we can find no historical material telling us when our School had its beginning. As there were few Sunday schools so called before the year 1800 it is quite likely that Abington began religious instruction for the children as early as any of our older churches. In the early days these schools were not, as they are now, separate and independent organizations, but were considered to be the same thing as the church itself, meeting for the special purpose of Bible study with its young people.

Like most churches, Abington owes much to its Sunday School, as to a large extent this is the recruiting ground for church membership. For a number of years and until 1904 the superintendent was Mr. Jno. C. Hunter. In 1904 Mr. Harry H. Fox was elected to this office, and held it until March 1907, when he moved to Norristown. From 1907 to 1911 the Superintendent was Mr. Russel Niblock, who has lately moved to Portland, Oregon. The office is held at the present time by Mr. William A. Craven, Elder of the church. Years ago steps were taken toward having the expenses of the school met by the church, so that the children might be trained to giving for missions and other benevolent causes, instead of finding themselves required to pay for their own schooling. During these ten years the school has contributed \$686 to Home Missions; \$598 to Foreign Missions; \$303 to Sunday School Mission

work; \$80 to the Pennsylvania Bible Society; and \$40 to the Presbyterian Orphanage, while the Susan B. Smith Mission Band, which now comprises the whole school, has contributed \$435 to Foreign Missions. In 1904 the membership of the school as reported to the General Assembly was 129. This year the report was 225. Not for many years has our school been in such a prosperous and promising condition.

THE ELDERSHIP.

One of the most important parts of Abington history deals with the men who have filled the position of Ruling Elders. At the beginning of the year 1904 the church had four elders: Albert R. Mann, Jas. Van Horn, John C. Hunter and Roberts Stevenson.

One of the very pleasant duties we had to perform at the beginning of the present pastorate was to ordain three more elders to the above number: J. Milton Colton, Harry H. Fox and George Hamel, Jr. Including the Pastor this made eight members in the Session. Perhaps few churches of the size of Abington have been able to boast of such a strong body of men to rule and carry forward their spiritual work, but little did we realize at the time that God had other plans in store for these staunch and true men than ruling his church militant, and that this happy organized condition was to be so soon disturbed; for in 1913 death had called away five of our number, one had been dismissed to the Central church at Norristown, and Abington was left with but one elder in its Session.

The first to be called away by death was Albert R. Mann, who died May 19th, 1904. He was a connection of the Mann family, who have been identified with Abington church back as far as the year 1800.

Years ago when Abington, the Mother church, was administering to her various missions and out-posts, which have now become independent churches, the name

of Albert Mann frequently occurs among those who traveled thither and rendered valuable service. For a number of years he was superintendent of the Sunday school at Willow Grove.

James Van Horn united with the church August 20th, 1881 and was ordained as ruling elder June 16th, 1882. From this time on until sickness rendered him incapable of traveling from Hatboro to Abington, Mr. Van Horn was known for his fidelity, his constancy and his beautiful Christian spirit. His counsel and wise advice were always sought by his brethren in the eldership, while a former minister of the church called him "the Pastor's Refuge."

Mr. Harry H. Fox was dismissed to Norristown, March 8th, 1907.

John C. Hunter was ordained an elder June 13th, 1880. Like Mr. Albert Mann, Mr. Hunter had in former years given much of his time and effort towards assisting Abington's various missions; sometimes acting as superintendent of the Sunday school, and at other times speaking at the mid-week prayer meetings. We found on coming to Abington that the church had no more loyal friend and wise counselor than Mr. Hunter; and when he died, April 9th, 1912, we felt that the church sustained a loss that could not be easily supplied.

We might add here the words that were used at a service held in the church in his memory: Mr. Hunter was never actuated by sinister motives. Nobody looked in his shadow for treason or stratagem or malice. He was like the crystal, solid but translucent. You could see through him and love him, because he unconsciously sought and bore the test of sunlight. He was a strong man because he was sincere. He had all the tenderness of real strength and all the strength of real tenderness.

Mr. George Hamel, Jr., was ordained an elder on February 21st, 1904. At this time he was also superintendent of the Sunday School of Grace Presbyterian church,

Jenkintown, an outgrowth of Abington church, and which office he held until 1907. Like the others already mentioned Mr. Hamel was a devoted and faithful member at Abington, taking a deep interest in all the affairs of the church, both secular and spiritual, for he was also a trustee. He had many traits of character that endeared him to all who knew him. His sympathy with human life in all its various stages and experiences, his spirit of self-sacrifice, his good cheer and liberal hospitality will long remain in the memory of a great host of friends. He had also many of the sweet charities of life and the beauty that best adorns character. Although he died at the age of 58, when his services were greatly needed in our local church, let us not say that his life was incomplete, for in the light of God's revelation we see there can be no such thing as an unfinished Christian life.

Among the men who have done much for Abington church during these latter years there has been perhaps no more vivid personality than that of Mr. J. Milton Colton, who was ordained an Elder February 21st, 1904. For many years and until the day of his death, June 5th, 1913, he was also the secretary of the Board of Trustees. Mr. Colton was a man of activity, took a large interest in Abington church and gave largely of his means to further the cause of Christ in this vicinity. As a leader he had the happy faculty of inducing others to give, especially towards benevolences. Through his efforts and generosity the church has received many gifts and improvements. During these years of his eldership, and his service, Mr. Colton was faithful, not only in his attendance upon the regular meetings of the session, but in all the duties of his office. As a church member he was exemplary; always in his place, a devout worshipper, and prepared for every good work. His piety was that of principle rather than emotion; and it was too much occupied in conduct to have any energy to spare for display. In all movements intended to advance the cause of Christ

he was an earnest and wise helper. At no time of his life had his influence been so widely acknowledged and beneficially felt as at the moment when it all ceased. Let us give all diligence to make our calling and election sure.

It will thus be seen that during these last ten years many changes have taken place, and these changes have been more significant than at first appears. Many saints who labored here in other days have departed, and with their successors have come conditions which their predecessors never knew. But the affectionate interest that centers in this ancient location, with its historic churchyard and its hallowed burial-ground, and the fond attachment for the church itself, furnishes a good guarantee for the present and the future. For let us not imagine that the glory and merit of Abington church lies wholly in its past history. The prestige of these two hundred years is a valuable asset for the days that are now here and those that are to come. "The past must lend itself to the present for the sake of the future." Abington is not a church languishing and expiring of old age; but is "still a green tree, fresh and pliable."

Those who have selected and will select for themselves this church as the home and field of their Christian service, must join hands in a common cause, and labor diligently for the God of our fathers and our God. The future will be what we make it, and it lies within our power by God's blessing resting upon us, and his strength enabling us to make that future glorious. For He who helped those who have gone before says: "I will never leave thee nor forsake thee."

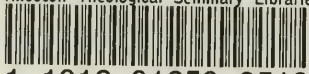
In addition to the roll of membership previously reported, the following are to be added:

- Ambler, Miss Mary Davis, Abington.
- Ambler, Mrs. Mary Jones, Abington.
- Ambler, Frank Rhoades, Abington.
- Aiman, Miss Bertha May, Abington.

Barrett, Ralph, Terwood.
Barrett, Mrs. Elizabeth Lowrie, Abington.
Brunner, Miss Ann Elizabeth, Abington.
Bockius, Miss Marion Elizabeth, Abington.
Boutcher, Miss Ethel May, Abington.
Cook, E. Job, Roslyn.
Cook, Mrs. Lourina C., Roslyn.
Cook, Miss Nila J., Roslyn.
Craven, William A., Noble.
Craven, Mrs. Amelia S., Noble.
Davenport, Mrs. Martha, Willow Grove.
Fenton, Miss Eleanor Harvey, Hatboro.
Fenton, Clifford Levering, Hatboro.
Fenton, Miss Florence Trasel, Hatboro.
Hoover, Maurice Jackson, Wyncote.
Hoover, Mrs. Mary B., Wyncote.
Houpt, Henry Lloyd, Abington.
Houpt, Mrs. Amanda Stout, Abington.
Howell, William C., Abington.
Howell, Mrs. Mary W., Abington.
Kripps, Mrs. Esther Elizabeth, Abington.
Kline, Miss Edith Livinia, Abington.
Kiffie, Oliver Payson Rex, Abington.
Liesee, Frederick Philip, Abington.
Liesee, Mrs. Carrie Alice, Abington.
Larzelere, Mrs. Helen Maur, Abington.
Lanning, Mrs. Mary McCutchen, Abington.
Mann, Miss Lydia VanArtsdalen, Southampton.
Messer, Mrs. Frances G. P., Abington.
Messer, Miss Martha P., Abington.
Messer, Miss Margaret Dare, Abington.
Michener, Miss Edith, Willow Grove.
Michener, Walter C., Willow Grove.
McFarland, Mrs. Mary Moore, Ogontz.
McIlhair, Mrs. Maggie, Abington.
McTammany, Robert, Abington.
McTammany, Mrs. Gertrude Bonnell, Abington.

McKeown, Adam, Willow Grove.
Niblock, James D., Meadowbrook.
Rotzell, Miss Marie Annie, Abington.
Rotzell, Miss Helen Lever, Abington.
Streeper, Albert Levering, Roslyn.
Stewart, Miss Rebecca, Abington.
Sprang, Miss Myrtle Slaugh, Abington.
Shaffer, Mrs. Eva, Abington.
Shaffer, Mrs. Helen Lefferts, Abington.
Saunders, Miss Annie, Abington.
Stewart, Miss Mary K., Abington.
Starkey, Miss Evelyn Pope, Abington.
Saylor, John Henry, Abington.
Taylor, Mrs. Charlotte F. S., Jenkintown.
Van Artsdalen, Mrs. Helena, Willow Grove.
Weiss, Mrs. Leonora S., Hatboro.
Wrampelmeir, John T., —————
Wheatland, Miss Florence W., Meadowbrook.
Wheatland, Miss Alice May, Oak Lane.
Wasser, Miss Ida Irene, Abington.
Warr, Miss Margaret Anna, Abington.
Williams, Harry Calvin, Abington.
Willard, May Edna, Abington.

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